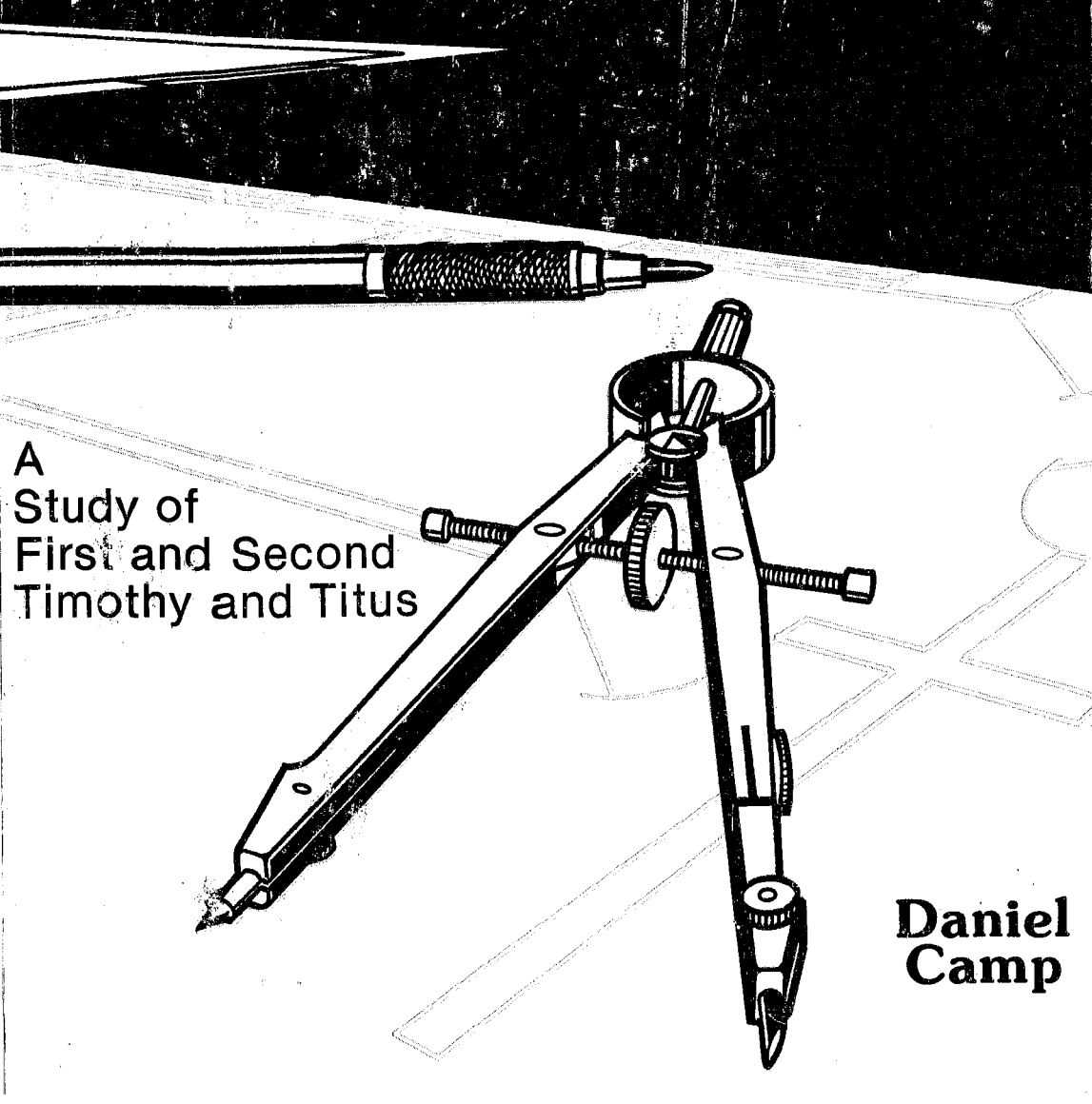
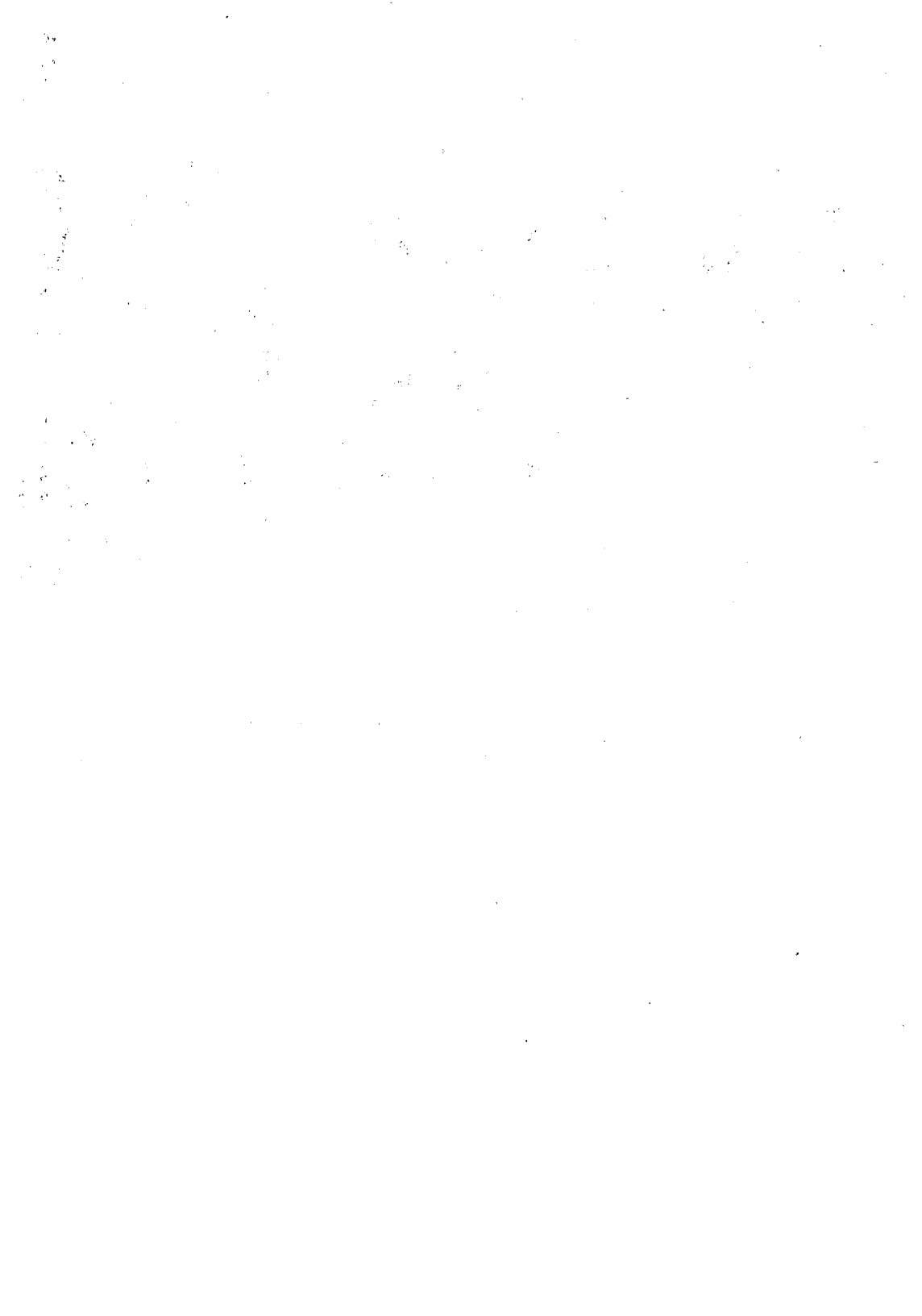


God's Blueprint for Leadership



A
Study of
First and Second
Timothy and Titus

**Daniel
Camp**



GOD'S BLUEPRINT FOR LEADERSHIP

A Study of I & II Timothy & Titus

By

DANNY CAMP

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FOREWORD

I found Brother Camp's book on Paul's letters to Timothy and Titus to be very useful as a text for the eldership of the local congregation. Leaders in today's church - both preachers and bishops - will be informed and challenged to do a much better work.

The special studies of related subject is alone worth the price of the book. In this day of superficial preparation for preaching and overseeing, this is a most welcome study text.

Yours in Him,

Don DeWalt

PREFACE

The Lord appeared unto Solomon in Gibeon and said, "Ask what I shall give thee." To this Solomon answered, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?" (I Kings 3:5 & 9)

Solomon was successful as long as he followed the will of God. There is a great need for leaders for God in the local congregations today to follow God's will. These leaders will be successful as long as they follow God's blueprint for leadership for His church as found in I & II Timothy & Titus.

It is the prayer of this author that this study will be an aid to understanding "God's Blueprint for Leadership of His Church" by the Christian who is a serious student of God's Word.

Danny Camp

A set of Cassette Tapes of this subject are available from the Author for \$49.95.

ACKNOWLEDGEMENTS

Without the help of many people these notes could not have been compiled. I want to take this time to make acknowledgement to certain of those individuals. To *my wife*, who has served as proof-reader, typist and content analyst, but most of all as a wonderful help-meet. In ways too numerous to list here she has been a very direct force in the study and writing of these notes. To the *secretaries* of the Treaty Church for their long, long hours of work I direct gratitude for their help in the Lord's work. The *elders* of the Church at Treaty are men I respect and appreciate for their interest in God's Word and work and for allowing me to teach this class. I appreciate the help *Tom Reynolds* has given in the use of his electronic equipment. To *everyone who joined in this study*, for together each of us has realized the message, mission and ministry of each Christian. Above all else, *to God be the glory, great things He has done*. Without His ever-present Being all would be loss.

-Danny Camp

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A FALSE DOCTRINE BASED ON TRUTH
-by Don Earl Boatman

In recent years there has been a strong emphasis on the equipping ministry, the mutual ministry, otherwise known as the priesthood of believers. The Bible certainly teaches us that we are all priests, that everyone should minister and that the members should be trained to serve and to minister. Some teachers go beyond the Scriptures and give a false emphasis to this teaching.

The wrong emphasis built on these truths is damaging to the body of Christ. This wrong emphasis is reflected in such statements as these:

- A. "I will not call, this is the elders' job."
- B. "Everyone should minister; therefore, the Bible college is wrong in training preachers, missionaries and youth ministers."
- C. "Everyone should be equipped to serve using his own charisma and there should not be such a thing as a minister."
- D. "The church is not a New Testament church that has a pulpit minister. He does too much work and keeps others from working."
- E. "Everyone is a priest; therefore, there should not be a priest called a minister, preacher or pastor."
- F. "We should not have a time of decision in Christian Service camps because it will upset those who do not answer the call for the specialized leadership ministry and the mission field. Everyone is already called to full time service."

Some passages of Scripture are overlooked by these advocates.

In Exodus, God made a covenant with His people whom He freed from slavery. In Exodus 19:6, God said,

"and ye shall be unto me a kingdom of priests and a holy nation. These are the words which thou shalt speak unto the children of Israel." He called the people priests, but whole chapters are given over to the Levites to instruct them in their priestly work. A tribe was chosen to be priests, even though the whole nation was a priestly nation.

The language of Exodus 19:6 is repeated in the New Testament and applied to the people under the new covenant. Observe I Peter 2:5 and 9: "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ."

"But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellence of Him who called you out of darkness into His marvelous light."

The priesthood of believers is a relationship with God and does not negate certain people giving themselves full time to special priestly work. Jesus called men to preach. Paul recruited preachers and evangelists and commissioned them to do so. Paul was a foreign missionary. Timothy and Titus were preachers, evangelists, and shepherds of flocks. The New Testament also teaches that men are to be supported in the work of leadership in evangelism. Peter was a full-time evangelist who taught the priesthood of all believers.

World evangelism can never take place without men leading out to accomplish that purpose. (Romans 10:14,15) It seems very few present themselves as willing to go. The ones that do must be sent. Let us give some examples:

- A. He drives one or two hours a day to get to his job, where he works for eight hours a day and sometimes works overtime in order to support his family. He cannot go to Italy or Africa to be a missionary unless he quits his job and unless someone sends him. He is typical of thousands of other Christian people.

B. He has a full-time job and moonlights a second in order to support his family in an inflationary society. He is not fluent, he is not trained, he is not inclined to save enough money to ship his family to Taiwan, where he can search for a job adequate enough to support him, so he can be a witness. He is typical of many church people who are concerned about world evangelism, but who cannot commit all of their lifetime to it. Someone else will have to go and be supported in the work.

The world will not be evangelized unless we heed the Commission and Paul's admonition in Romans 10:13-15.

We are committed to the priesthood of believers, and we are also resolved to recruit men who will be supported in teaching the great Gospel truths to all men everywhere, just as Jesus and Paul did.

The unsaved are entitled to the privilege of being a part of a holy nation, a royal priesthood, God's own people, but we are convinced that they will not have a chance until dedicated people provide the leadership to accomplish that purpose.

-Used by permission

OUR JOB AT OZARK BIBLE COLLEGE...AS I SEE IT
-by Paul T. Butler, Dean of Admissions

In order to be dead-center regarding our purpose we need to ask honestly and forth-rightly, "What are we trying to produce?" The answer comes from the Bible itself around which our entire curriculum revolves.

In the Apostle Paul's first and second letters to Timothy we find an inspired and an eloquent expression of what the evangelist's job must produce. Our end product must be a specially equipped evangelist:

1. Whose aim is love issuing from a pure heart and a good conscience and a sincere faith. I Tim.1:5

2. Who will be committed to waging the good warfare, holding faith and a good conscience. 1:18

3. Who will urge supplications and prayers for political leaders in order that the Gospel may be preached. 2:1ff

4. Who will know how brethren ought to behave in the church of God and be able to lead in selecting elders and deacons. 3:1ff

5. Who will be able to instruct the brethren about deceitful spirits and doctrines of demons. 4:1-5

6. Who will have nothing to do with silly myths. I Tim. 4:7

7. Who will train himself in godliness. 4:7

8. Who will so command and teach that no one will be offended at his youthfulness. 4:11,12

9. Who will set an example in speech, conduct, love, and purity. 4:12.

10. Who will attend to public reading of Scripture, to preaching, to teaching. I Tim. 4:13
11. Who will practice the above duties, who will devote himself to them, so that all may see his progress. 4:13
12. Who will be able to treat properly younger and older men and women, instructing them. 5:1ff
13. Who will know how to properly make public rebuke of persistent sinners. This he is charged to do in the presence of God and Christ Jesus and the elect angels. 5:20 Who will not be partial. 5:21
14. Who will not participate in wrong doing. I Timothy 5:22
15. Who will take care of his physical condition. I Timothy 4:8; 5:23
16. Who will teach and urge proper human relationships with the world. 6:1,2
17. Who will shun materialism. 6:3-10
18. Who will aim for righteousness, godliness, faith, love, steadfastness and gentleness. 6:11ff
19. Who will avoid godless chatter and contradictions of what is falsely called knowledge. 6:20,21
20. Who will charge the rich in this world to do good deeds with their riches. 6:17ff
21. Who will kindle a spirit of power and love and self-control in himself. II Timothy 1:7
22. Who will not be ashamed of testifying of Christ. II Timothy 1:8
23. Who will take his share of suffering for Christ. II Timothy 1:8
24. Who will follow the pattern of apostolic sound words. 1:13

25. Who will guard the truth. II Timothy 1:14

26. Who will be strong in grace. 2:1

27. Who will commit the Gospel to faithful men who shall be able to teach others also. 2:2

28. Who will shun encumbrances not relative to service for Christ. 2:3ff

29. Who will be able to charge others not to dispute about words. 2:24ff

30. Who will be able to handle aright the Word of Truth. 2:15

31. Who will purify himself as a vessel for the Lord. II Timothy 2:21

32. Who will shun youthful passions. 2:22

In order to accomplish this task of producing a specially equipped evangelist, we must work with a variety of individuals. In the twelve apostles our Lord equipped we find represented the types of individuals who live today:

*Peter--impetuous, loud, over-confident, rough and ready to fight.

*Simon the Zealot--political right-winger.

*Matthew--social outcast.

*Thomas--melancholy, dubious.

*James & John--ambitious, reactionary, sectarian.

*Philip--inquisitive but dense.

*Judas Iscariot--complainer, criticizer, thief, traitor.

*Paul--Pharisaic, intellectual, cultured, zealous.

*Nathanael--guileless, naive, impressionistic.

All the apostles had some of the following characteristics:

provincialism

materialism

ambition

pride

spiritual dullness

sectarianism

impetuosity

However, we must always keep in view what the Word and presence of Christ made of them. (with one exception). They became the most capable and effective evangelists the world has ever known. As we expose ourselves to the Word of Christ in the classroom and the presence of Christ in the lives of our teachers and the atmosphere of our homes may we produce an army of 20th. century evangelists to infiltrate our world with the transforming power of the Gospel.

-by Paul Butler, adapted by Danny Camp

INTRODUCTION TO I, II TIMOTHY & TITUS

DATE:

"Paul wrote I Timothy in the year 62 or 63 A.D. after release from Roman imprisonment, while he was somewhere in Macedonia. Very shortly after, in the same year, Paul wrote to Titus. Upon his second arrest, while in the Roman prison in 64 -68 A.D., probably in 67 A.D., he wrote the last of his letters, II Timothy."

"For the benefit of those who read these words and do not know the background of Paul's epistles, we present a brief outline of their composition. Before he was imprisoned Paul wrote:

1. On his second journey he wrote from Corinth the epistles of I and II Thessalonians.

2. On his third journey he wrote I Corinthians from Ephesus; II Corinthians from Macedonia, possibly Philippi; Galatians and Romans from Corinth.

3. While in prison in Rome for two full years he wrote the following letters: Ephesians, Philipians, Colossians, and Philemon.

4. After his release he wrote I Timothy and Titus. After his second arrest he wrote II Timothy. Anyone is free to disagree with the time and place of the writings of these letters. All we say is that we have decided after two decades of study, that this is the most reasonable arrangement."

-"PAUL'S LETTERS TO TIMOTHY & TITUS" by Don DeWalt, College Press, Page 15.

OCCASION:

I TIMOTHY 3:14-16

"These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that

thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

II TIMOTHY:

"Three things seem to have led Paul to write this Epistle:

1. His concern for Timothy as he was confronted by false teachers of his day.

2. His desire for fellowship with his most trusted and faithful co-worker.

3. His need of the cloak, books, and parchments which he had left at Troas."

-Introduction to New Testament-Thiessen

TITUS:

"Three things seem to have led the Apostle to write this Epistle:

1. The condition of the work in Crete.

2. Titus' need of instruction and encouragement.

3. The going of Zenas and Apollos to the island."

Op cit p. 266

PURPOSE AND PLAN OF EPISTLES:

I TIMOTHY:

"Paul seems to have had four main purposes in

writing to Timothy:

1. To encourage him to oppose the false teachers.
2. To furnish him with these written credentials of his authorization by Paul.
3. To instruct him as to the manner in which men ought to conduct themselves in the church.
4. To exhort him to be diligent in the performance of all his ministerial duties."

Op cit p. 263

II TIMOTHY:

"Paul undertook to relate his own experiences and expectations and to encourage and instruct Timothy. After the salutation (1:1-3) he:

1. Appeals for brave and adherence to the Gospel (1:3-18) for steadfastness and endurance in the work. (2:1-13)
2. Gives instructions concerning Timothy's personal and ministerial conduct. (2:14-26)
3. Warns concerning the grievous times that are coming. (3:1-9)
4. Urges Timothy to follow his example. (3:10-13)
5. Encourages him on the ground of his early training. (3:14-17)
6. Appeals for faithful preaching of the Word in the light of the coming apostasy and his approaching martyrdom. (4:1-8)
7. Expresses his longing for fellowship, (4:9-18) and sends greetings. (4:19-22)"

Op cit p. 270

TITUS:

Paul's purpose here is much the same as in I Timothy. After a somewhat extended salutation (1:1-4), he:

1. Urges Titus to complete the organization of the work in Crete. (1:5)

2. Instructs him as to the qualifications required of elders. (1:6-9)

3. Insists that a strong stand be taken against false teachers. (1:10-16)

4. Informs Titus how to deal with the various classes in domestic relations. (2:1-10)

5. Explains how such a life is made possible. (2:11-15)

6. Encourages the teaching of good citizenship. (3:3-8)

7. Indicates why believers should live like that. (3:3-8)

8. Warns Titus against false teachings and teachers. (3:9-11)

9. Speaks of his plans for the future. (3:12-14)

10. Sends greetings. (3:15)."

Op cit p. 266 & 267

AUTHOR: PAUL IN ALL THREE...

I Timothy:

He signs the Epistle...1:1

Sent to Timothy...1:2

Usual greeting used by Paul...1:3

He plans to come to Timothy shortly...3:14,15

II Timothy:

Paul signs it...1:1

To Timothy.....1:2

Paul had given Timothy the supernatural gifts ...1:6

Paul is in prison...1:8

Author is the apostle to the Gentiles....1:11

Luke is with him (regular traveling companion)...4:11

AUTHORSHIP OF ALL THREE:

(Taken from Gareth Reese's class on Introduction to New Testament)

1. Paul signs all three...

The biographical notes speak of being once a blasphemer and persecutor (I Tim. 1:12-17), now is a preacher and apostle to the Gentiles (I Tim. 1:1, 11; 2:7; II Tim. 1:1; Titus 1:1), and speaks of the journey through Antioch, Iconium, Lystra (II Timothy 1:12,13; 3:10,11).

2. Similar words...

To Paul's letters

To Paul's speeches

3. Digression...

From that which belongs to the general object of the Epistle, Paul is ever given to digress to general truth--and then comes back to the general object of the letter.

4. If forgeries, why written?

The object of the pastoral letters is the well-being of the society to which they were sent. Who can believe that letters so well calculated to promote such well-being were written with a pen dipped in lies and falsehoods?

SUMMARY TO ALL THREE:

All these letters are written at about the same time. I cannot consent to separate these Epistles widely from one another, so as to set one earlier, and the others in later years of the apostle's ministry. On every account they must stand together. Their STYLE and DICTION, the MOTIVES which they furnish, the STATE OF THE CHURCH and of HERESY which they describe, are the same in all three and to one and the same period we must assign them.

Titus and I Timothy closely resemble each other. I Timothy and II Timothy closely resemble each other. The three pastoral epistles present so much similarity they must be attributed to one writer. Almost all reject or retain the three together."
(End of quote)

ONE MAIN ATTACK AGAINST THE PASTORAL EPISTLES:

Those of the "liberal" persuasion try to maintain that these letters were written at a much later date than those we have given. They claim these letters were not written by the Apostle Paul, but by forgers. The result they hope to achieve is the destruction of the credibility of the Epistles because in these Epistles we find a VERY STRONG CASE FOR THE GOVERNMENT OF THE CHURCH AS GOD DESIRES. If they can destroy the credibility of the Epistles they then can design their OWN FORM OF CHURCH GOVERNMENT WITHOUT GOD'S LEADERSHIP AND THUS EFFECTIVELY DESTROY THE CHURCH OF THE LORD JESUS CHRIST. As the "liberals" fight to reach their goal, the Christian MUST BE FIRM in his stand FOR THESE EPISTLES JUST AS THEY ARE. The Bible speaks, I believe it, and that settles it! The Christian cannot back away from this position.

Danny L. Camp, Sr.

EVANGELISTS

QUALIFICATIONS	MISSION	MESSAGE

DEACONS

QUALIFICATIONS	MISSION	MESSAGE

AS YOU STUDY THESE BOOKS YOU WILL WANT TO FILL PAGES
SUCH AS THESE FOR A CONDENSED VIEW OF
EACH MINISTRY. (DLC)
ELDERS

QUALIFICATIONS	MISSION	MESSAGE

I TIMOTHY, CHAPTER I

By

DANNY CAMP

SECTION I. SALUTATION (INTRODUCTORY MATTERS) 1:1-2

I. INTRODUCTION 1:1-2

A. Paul begins by signing his name.

1. He gives his position--that of an apostle of Christ Jesus.

a. Apostle--"One sent forth"; here, it means one commissioned by Christ.

b. Here Paul states that he is one who has been sent forth by Christ Himself.

c. He realized the importance of his mission and wants all to know his authority.

2. He tells how he became an apostle.

a. His apostleship was commanded.

1. By God the Savior--Gal. 1:15-17

2. And Jesus our Hope--Col. 1:27 and Heb. 6:19-20

3. Paul's conversion account----Acts 9:1ff

b. Paul, in being commissioned and commanded by God and Christ, has the backing of the supreme authority.

B. Paul also states the name of the one to whom he writes this letter (as he does in II Timothy and Titus).

I TIMOTHY - CHAPTER 1

1. He addresses the letter to Timothy.
 - a. Paul's child in the faith.
 - b. How many spiritual children does each of us have?
 - c. How many grandchildren?
 2. He extends greeting of
 - a. Grace (charis) -- Greek's way of addressing one another.
 - b. Peace (eirana)--Hebrew's way of greeting.
 - c. Mercy (eleos)--That quality that holds one another together.
 3. He gives the source of his greeting.
 - a. God the Father
 - b. Jesus our Lord
 - c. Only with these two can real peace and grace be achieved. Only by these two can we have the MERCY that blends people together.
- C. Paul did not assert his apostolic authority to impress Timothy, but to make the Ephesian false teachers sensitive to the danger in which they incurred if they rejected the charges and admonitions which, by the commandment of God and of Christ, the apostle ordered Timothy to deliver to them.
- D. Paul clearly states he is under the authority of God and Christ and wishes the best for Timothy. As we continue in this epistle we will find the instructions to Timothy very relevant to our needs today. So, this introduction, let it read in verse 2 "..... unto

I TIMOTHY - CHAPTER 1

Timothy (and _____)." This will make for a more honest study.

- E. Now, some of you women may be thinking, "Why should I be in this class when we are going to discuss evangelists, elders and deacons?" The answer to that may be summed up like this; your support of the evangelists, elders and deacons is vital. You must know how to select, in a wise manner these individuals as you are a part of God's Church. These three areas are not all that is covered. You will find that I & II Timothy and Titus have a great meaning for women, as well as for men. Therefore, I ask you to enter this study as eagerly as any other member of this class.

SECTION II. PAUL'S CONCERN FOR SOUND DOCTRINE. 1:3-11

I. PAUL WARNS OF THE DANGER OF FALSE DOCTRINE BEING TAUGHT. 3-11

- A. Paul urges Timothy to remember the responsibilities given him by Paul at Ephesus. V. 3
1. Charge men not to teach destructive doctrines.
 - a. These seem to have been Judaizers and members of the Ephesian church.
 - b. In not naming the men involved Paul demonstrates his love.
 - c. By not mentioning names he still leaves a way for them to return to God's truth.
 2. They were not to follow fables. V. 4
 - a. Titus 1:14, is thought to support the fact that these false teachers were Jews.
 - b. The Word "fable" is translated:

I TIMOTHY - CHAPTER 1

1. speech
 2. narrative
 3. story
 4. fiction
 5. falsehood
- c. A sample of such fables is found in the BOOK OF JUBILEES. "The sacred narrative of our canonical book of Genesis is embellished, at times almost beyond recognition. Thus, we now learn that the sabbath was observed already by the archangels, that the angels also practiced circumcision, that Jacob never tricked anybody, etc." I Timothy by Hendriksen, p. 59
- d. "Now there is, indeed a legitimate place for the exercise of the gift of the imagination. There is room for dramatization, yes, even for fables and fairy tales. Grown-ups as well as children can enjoy Hans Andersen's "Fir Tree" and can take its lesson to heart. But one who begins to mix sacred history with fiction and this for the purpose of theatrical effect, gross enjoyment, intoxicating thrill, or the satisfaction of vain curiosity, tampers with the very essence and purpose of the inspired record." (Ibid, ps. 59,60)
- e. The comparison is between Jewish fables and the Gospel of God.
3. They were not to engage in endless genealogies.
- a. The Jews prided themselves on tracing their "family tree" back to Abraham.
 - b. The Jewish priests HAD to be able to trace their genealogy to Aaron or they could not be a priest.

I TIMOTHY - CHAPTER 1

- c. These two reasons alone would give cause for fabricated ancestry and undue pride.
 - d. We, too, should obey this charge, for tracing our genealogy demands precious time which is wasted in endless activity rather than giving our time and effort to glorifying God!
- B. Paul states the reasons for avoiding different doctrines, fables and genealogies.
1. They bring about unanswerable questions.
 2. They destroy our stewardship of faith in God.
 3. When we waste our time in these habits God loses that time and our faith is weakened.
 4. We become poor stewards because we do not apply our faith to the proper end.
- C. The far reaching effect of the charge! v. 5
1. Paul states three conditions that will be the result of the charge he gave to Timothy.
 - a. "Love out of a pure heart."
 1. Agape love.
 2. Not "questionings".
 3. Matthew 12:34.
 4. A regenerated heart.
 - b. "A good conscience".
 1. I Peter 3:16 & 21.
 2. II Timothy 1:3.

I TIMOTHY - CHAPTER 1

3. A good conscience comes from obedience to God's Word.

c. "Faith unfeigned".

1. II Timothy 2:22.

2. Romans 12:9-21.

3. I Peter 1:22.

2. "Paul wants Timothy to know that he is not simply to authoritatively contradict such false teachers, but to, in the correction, produce pure hearts, good consciences, and unhypocritical faith". I Timothy. by Don DeWalt, College Press, p. 36.

D. The result of not following the charge. v.6.

1. Paul wants Timothy to see the results of not following his exhortation by bringing to mind the actions of some who do not love; who do not have a clear conscience, or do not have honest faith.

2. As we begin this section we must realize these are actions of real people, not a figment of Paul's imagination!

3. Because they decide to turn from the charge to the following:

a. Vain talkers--the words they speak are worthless, or they talk about worthless things.

b. Desire to be in the spotlight of glory, vs. 7

1. They want to teach the law.

2. But they do not understand what they are teaching.

I TIMOTHY - CHAPTER 1

3. They are confident in areas in which they really know nothing.
 4. They don't know the law, but they really know their opinions about the law.
 5. "They failed to understand the very subjects on which they lectured with such cock-sureness". N. T. Commentary, ps. 63-64, by Hendriksen.
- E. Paul speaks of that in which he and Timothy can have complete confidence. v. 8
1. The law is good.
 - a. The best commentary on this is found in Romans 7:7-13.
 - b. It is sin, not God's law, that causes the problems in one's life.
 - c. It is man's use of the law that brings specific results in individual lives.
 2. Paul states the purpose of the law. v. 9
 - a. The law was not written for the righteous.
 - b. The law was given for the:
 1. Lawless--those who respected no law at all.
 2. Unruly--those who sought to satisfy their selfish desires..
 3. Ungodly--those who might be good citizens on earth, but reject the God of the universe by word and/or deed.
 4. Sinners--any who disobey God's will.
I John 3:4

5. Unholy--lacking the attributes of God.
6. Profane--"The one who spoils sacred things, who desecrates God's Day, disobeys His laws and belittles His worship. This individual soils everything he touches". Barclay, p. 38
7. Murderers (smiters) of:

Fathers--Any failure to honor one's
& parents is the meaning
Mothers here. From the slightest
disappointment to actually striking the parent
with blows severe enough
to inflict bodily damage,
yea even death.
8. Manslayers--"The original term, however, refers to any one who wrongfully takes the life of another. It has reference to any and all homicides". Hendriksen, p. 68.
9. Fornicators--One who engages in illicit sexual intercourse. v. 10.
10. Abusers of themselves with men--sodomites, homosexuals. See Lev. 18:22.
11. Menstealers--(to catch by the foot) trafficking in the slave market, kidnapping of slaves.
12. Liars--speaking not the truth. Rev. 21:8
13. False Swearers--perjury. Lying when one has promised to tell the truth.
14. And if there be any other thing contrary to the sound doctrine.-- This is an all-inclusive statement to cover the areas the above mentioned

specifics missed!

3. "Many commentaries see a comparison between this list and the Ten Commandments. Note this table of comparison as given by Homer Kent:

The first table of the Decalogue is covered in general terms:

I Timothy 1:9,10

Exodus 20:1-17

- | | |
|-------------------------|--|
| Lawless and disobedient | 1. Thou shalt have no other gods before me. |
| Ungodly and sinners | 2. Thou shalt not make unto thee any graven image. |
| Unholy and profane | 3. Thou shalt not take the name of the Lord thy God in vain. |
| | 4. Remember the sabbath day to keep it holy. |

By these three pairs of words the second table is covered more completely:

- | | |
|---------------------------------|------------------------------------|
| Father-smiters & mother-smiters | 5. Honor thy father & thy mother. |
| Murderers | 6. Thou shalt not kill. |
| Fornicators, Sodomites | 7. Thou shalt not commit adultery. |
| Kidnappers | 8. Thou shalt not steal. |
| Liars, Perjurers | 9. Thou shalt not |

bear false witness.

Any other thing

10. Thou shalt not covet.

*Don DeWelt, ps.
38, 39 I Timothy.

F. In his charge to Timothy, Paul tells the manner in which sound doctrine is effective.

1. "Paul has just stated that the proper use of the law is in perfect agreement to, and a part of, the Good News entrusted to Paul. The Gospel (or the Faith) would teach that sinners are to be brought under the judgment of God by the law. When they are thus shown to be guilty and condemned before God's righteous law, they will hear with eagerness the Good News that "Christ died to save sinners". (Ibid. p. 39).
2. "Here is a vivid picture of the atmosphere in which the ancient Church grew up. It was against an infection like that that the writer of the Pastorals sought to protect the Christians at large." Barclay, on Timothy, p. 40.
3. Too often we become restless and dissatisfied with the congregation we serve and long for the "productive years", of the ease of evangelism and perfection of churches of the New Testament period. But when reality sets in, we realize they had no easier time than we. FOR WHAT THEN WAS THEIR SUCCESS? THE GOSPEL OF CHRIST BEING PREACHED!!
4. Notice the aspects of the splendid Gospel which made it so potent.
 1. "It is a GLORIOUS GOSPEL: that is to say, it is glorious good news. It is good news of forgiveness for past sins

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and of power to conquer sin in the days to come, good news of God's mercy, God's cleansing and God's grace.

It is good news WHICH COMES FROM GOD. The Christian Gospel is not a discovery made by man; it is something revealed by God. It does not offer only the help of man; it offers the power of God.

That good news COMES THROUGH MEN. It was entrusted to Paul to bring it to others. God makes His offer and He needs His messengers. The real Christian is the person who has himself closed with the offer of God and has realized that he cannot keep such good news to himself but must share it with others who have not yet found it." Barclay, on Timothy, p. 41.

2. This Gospel is sound doctrine (health giving) because it gives health to our spiritual lives!!!

II. PAUL'S GRATITUDE TO CHRIST FOR MAKING HIM A PROCLAIMER OF SOUND DOCTRINE. Verses 12-17.

- A. "This section appears to be a digression"... but it is not. Paul has said that the end of the charge was love out of a pure heart, and a good conscience and faith unfeigned." These qualities Paul obtained from the "Good News" or the Sound Doctrine. Timothy can now present to these law teachers an example of the results of the right use of the Law and the Gospel. Paul is saying, "If Christ can change me, and He did, then He can change anyone; preach it! Cease dabbling in law speculation." I Timothy, by Don DeWelt, p. 41.
- B. Paul expresses his gratitude to Christ. v. 12.

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1. He is thankful that Christ "enabled" him to proclaim the sound Doctrine.
 - a. The enabling power of God and Christ is the positive force in Paul's ministry.
 - b. I Cor. 15:10; II Cor. 12:9; and Phil. 4:13
 2. He is thankful that Christ considered him trustworthy to be a steward of the Gospel.
 3. He is thankful because Christ appointed him to His service.
- C. "How wondrously precious must Christ have been to Paul that he could thank Him for calling him into a life of privation, imprisonment and death. And yet he was glad to share in this service." Ibid. p. 42
- D. Paul gives further reasons for his gratitude. V. 13
1. I was a blasphemer
 - a. I spoke against Christ and His Church.
 - b. YET I AM FORGIVEN BY THAT CHRIST!
 2. I was a persecutor
 - a. I tried with all my being to tear apart Christ's church.
 - b. YET I AM FORGIVEN BY THAT CHRIST!
 3. I was injurious
 - a. υβριστος hubristes--"a violent, insolent man, is translated insolent in I Tim. 1:13" An Expository Dictionary of New Testament Words by W.E.Vine ,p.261
 - b. "It indicates a kind of arrogant sad-

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ism; it describes the man who is out to inflict pain for the sheer joy of inflicting it." Barclay, I Timothy, p. 45

- c. This was the man Saul before he met the Master and became the Apostle Paul!
 - d. And forgiven by that Christ!
 - e. The Christ of Calvary does, indeed, change lives when given the opportunity.
4. I received Mercy, "signifies, in general, to feel sympathy with the misery of another, and especially sympathy manifested in act. Vine, p. 61
- a. Because I did my evil deeds ignorantly.
 - b. He was not fighting something he knew to be true. He was fighting for what he thought was right.
5. Because of my sinfulness, God's grace was manifest. v. 14
- a. Notice the meaning of grace:
Divine influence on the heart and its reflection in the life.
 - b. Paul is saying that faith and love are the outward expression of the divine influence on the heart!
 - c. He also states that Jesus Christ is the source of such love and faith.
 - d. Paul responded with like faith and love, a completely different man than is pictured in verse 3.
 - e. Since Christ has done so much for Paul, because he surrendered, think how much He can do for you!

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D. Paul states the entire situation in a nut shell.
v. 15.

1. "Faithful is the saying" is found in five different passages in the Pastoral Epistles.
 - a. I Tim. 3:1, 4:8-9, II Tim. 2:11-13.
 - b. These are principles that do not change.
2. Verse 15 states the very essence of the gospel story as does I Cor. 15:1-4.
 - a. Christ the Savior
 - b. Man the sinner
3. In this passage we are given the mission of Christ to this world!
 - a. HE CAME TO SAVE SINNERS!
 - b. If anyone will not confess his sins and let Christ wash them away with His blood by baptism, then Christ's mission to earth is a failure with that individual.
 - c. His mission depends on you to be successful!
4. After stating the mission of Christ, Paul states his own position--that of a sinner? NO, as far as Paul is concerned he is the CHIEF OF SINNERS.
5. In no way was Paul led from the truth of his relationship with Christ.
6. In realizing the fact of being a sinner he has placed himself within the area of Christ's mission!
7. He is now a saved sinner by the grace of God.

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8. May we all realize that unless we honestly admit that we are sinners Christ cannot work within us.
- E. Paul sees the purpose for God's mercy in his life. Verse 16
1. That the longsuffering of Christ be demonstrated to the world.
 2. That you and I have the example of success of Christ's great mission in redeeming lost man.
 3. That in seeing the example, and accepting Christ's way, we too have eternal life with Him.
 4. Paul is saying that no one is too stubborn, sinful or ignorant to receive this mercy.
- F. Paul concludes with the great gospel doxology. V. 17
1. Now to the King.
 - a. ETERNAL - without Beginning or End.
 - b. IMMORTAL - Deity
 - c. INVISIBLE - Spirit quality, exceeding the temporal sphere.
 2. THE ONLY GOD - As opposed to many gods and religions.
 3. To Him we ascribe all honor, and glory forever and forever!
 4. What a triumphant ring Paul closes this section with!
 5. Can you not, also, feel this majesty of the One of whom Paul is speaking?

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III. PAUL CHARGES TIMOTHY TO TEACH THE TRUTH. V. 18-20.

- A. What Paul has said between verse 3 and verse 18 should prepare Timothy to deliver the charge to accomplish the purpose for which it was given. v. 18
- B. Paul reminds Timothy of the prophecies which have prepared him for this work.
 - 1. He wants Timothy to remember that these prophecies will help him war the good warfare.
 - 2. Using the Bible to explain itself, we would turn to I Tim. 4:14, I Tim. 6:12 and II Tim. 2:2.
- C. He charges Timothy to fight a good fight. v. 19
 - 1. This would be done by keeping
 - a. The faith - Jude 3
 - b. A good conscience - maintained upon obedience to God's Word.
 - 2. He tells Timothy that the result of turning from the faith and good conscience is spiritual disaster!
 - 3. He cites a case of such action. v. 20
 - a. Hymeneus - II Tim. 2:17
 - b. Alexander - II Tim. 4:14
 - 4. Paul's action was "church discipline".
 - a. He put them in Satan's hands.
 - b. That they might learn not to blaspheme.
 - 5. By his own example he is encouraging Timothy to take a strong stand against those who

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reject the faith and lead others astray!

SUMMARY:

Looking at chapter one we quickly learn that Paul cares for his child in the faith. He also cares for those in the church and those out of the church. This is shown by his warning of the danger of false doctrine being taught.

He is very precise in naming the things that should not be taught. He even gives a description of false teachers.

Paul is not disappointed with his job. In fact, he states his gratitude to Christ for allowing him to be a proclaimer of that which produces spiritual health.

Paul states his horrible past to magnify the power, glory and grace of Christ. Paul states the fact that Christ came to save sinners, of whom he is the worst. Then he praises God in the highest terms possible.

As he concludes the chapter he reminds Timothy of his responsibilities and abilities that he might fight the good fight. Paul states it is possible to fall away. He names two men and indicates they have committed spiritual suicide.

We should be just as concerned about false doctrine as was Paul. Let's lift up God and Christ. Let's encourage one another in the battle that souls be won. That Christ have the victory, not Satan.

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SECTION III. PAUL'S CONCERN FOR PERSONAL WORSHIP. 2:1-15

I. THE REAL MEANING OF WORSHIP.

A. Worship is adoration of God.

1. We turn to John 4:23-24, to find the heart of true worship.

a. Worship, simply put, is adoration of God.

1. We must worship in the Spirit.

2. We must worship in truth.

b. We make a serious mistake when we:

1. Over emphasize one part of worship above all others.

2. Do not participate for the glory of God.

2. In Acts 2:42, we are given an outline of worship of the early Church.

a. The Apostles' Doctrine.

b. The breaking of bread.

c. The fellowship.

d. The prayers.

B. To worship in keeping with the essence of John 4, we want to be certain of the truth and we want to worship in the proper spirit...adoration of God.

II. THE REGARD WE HAVE FOR ALL MEN IS A VITAL PART OF OUR WORSHIP. VS. 1-7

A. Paul urges Timothy to a great prayer life. vs. 1

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1. Supplication--"primarily a wanting, a need, then an asking, intreaty," Vine's Expositor, page 200.
 2. Prayers-- "Prayer (talking to God)" is a general term.
 3. Intercession-- "Seeking the presence and hearing of God on behalf of others." Vine, p. 267.
 4. Thanksgiving--"Giving of thanks". Vine, p.121.
 5. These four terms are synonymous! Each presenting a different facet of prayer.
- B. The scope of prayer is universal, including all men.
1. This universal scope of prayer distinguished the Christians from the Jews and the Pagans.
 - a. The Jews looked down on all others. They could not conceive of praying for one who was not a Jew.
 - b. The Pagan religions were concerned only with those within their realm. They too cared not for others.
 - c. The Christians' concern, shown by their prayers for all men, was a great blessing for them as well as for the ones for whom they prayed.
 2. How universal is your prayer life?
- C. Paul directs Timothy to pray for the governmental leaders. vs. 2.
1. He urges prayer for the king.
 - a. The king was not a Christian, but the Christian is concerned for ALL men.

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- b. If God is allowed in the life of ANY ruler his reign will benefit rather than destroy!
2. He urges prayer for all who are in high places of responsibility!
 - a. This is not the only place in the New Testament where concern for leaders is taught.
 - b. "It is extraordinary to trace how all through its early days, those days of bitter persecution, the Church regarded it as an absolute duty to pray for the Emperor and his subordinate kings and governors. "Fear God", says Peter. "Honor the Emperor"(I Peter 2:17); and we must remember that that Emperor was none other than Nero, that monster of cruelty." I Timothy, Barclay, p. 59.
 - c. Note also: Romans 13:1-7
 1. God has appointed the ruler. vs. 1
 2. He is a minister of God. vs. 4
 3. Think not that Paul was speaking of a very righteous king, for Nero was on the throne when Paul wrote the book of Romans.
 4. Such prayer support would mark Christians as good citizens.
- D. Paul states tangible results for such prayers.
 1. "That we might lead a quiet and tranquil life."
 2. Live in all godliness.
 3. And sobriety.

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4. If we pray and God intervenes and gives a peaceful setting, rather than persecution, we have greater ease in proclaiming His Word.
5. Such is the desire of God. vs. 3.
 - a. Pray for ALL men.
 - b. A life conducive to spreading the Gospel.
 - c. That all men would be saved and grow in godly living. vs. 4.
 - d. Prayer for leaders will help make this possible, is what Paul was telling Timothy.
 - e. He encouraged Timothy to support the present government with prayer. HE did not want Timothy to subvert it in any manner!
- E. Paul states the great truths that ignite our prayers.
 1. There is one God-- He is concerned for the entire world. Pagan gods and the Jewish concept did not include the entire world.
 - a. Ephesians 4:1-6.
 - b. Romans 3:30; Romans 10:12.
 - c. I Corinthians 8:4.
 2. There is one Mediator (Go between)
 - a. "Mediator here denotes one who is appointed by God to make atonement for the sins of men by His death; and who, in consequence of that atonement, is authorized to intercede with God in behalf of sinners, and empowered to convey all His blessings to them. In this sense

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there is but ONE MEDIATOR BETWEEN GOD AND MEN, and He is equally related to all." MacKnight on The Epistles, Vol. III-IV, pages 198-199. (I Timothy).

- b. The unity provided by one God and one Mediator provides an opportunity for the brotherhood of all men.
 - c. Hebrews 8:6; 9:15; 12:24
 - d. I John 2:1ff shows the work of the Mediator!!
3. This Mediator gave His life to take away the sins of ALL. vs. 6.
- a. The universality of the effectiveness of the cross is proclaimed again and again throughout the Scriptures.
 - b. John 3:16; Romans 10:13; II Peter 3:9.
4. It is now time to tell others of this great fact of redemption (compare Galatians 4:4).
5. Paul considers it a great privilege to be a proclaimer of such a magnificent message. vs. 7.
- a. He wants them to understand that he was chosen, not by men, but by the Living God Himself.
 - b. He is a proclaimer of the Gospel, speaker of Truth, an apostle and a teacher of Gentiles in faith and truth.
 - c. In this verse he certainly destroys the false teachers' position, as they attempt to attack him, while giving support to Timothy's ministry.

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III. PERSONAL CONDUCT OF MEN AND WOMEN IN WORSHIP. VS. 8-15

A. Men were to pray to God everywhere. vs. 8

1. "By this precept, the apostle condemned the superstitious notion of both the Jews and Gentiles who fancied that prayers offered in temples were more acceptable to God than prayers offered anywhere else. This worshipping of God in all places was foretold as the peculiar glory of the Gospel dispensation." Mal. 1:11. MacKnight on the Epistles, Vol. III-IV, page 200 (I Timothy).
2. These are hands not cleansed with water, but free from every vile deed and thus are holy before God.
3. They were to pray without anger- "οργη - Originally any natural impulse or desire, or disposition, came to signify anger, as the strongest of all passions" Vine p.55.
4. They were to pray without doubting.
 - a. Paul has just encouraged prayer for government leaders. In this case the leading ruler would be Nero!!
 - b. It is not beyond the realm of reason to believe that some Christians were a little angry at Nero and doubted whether he was a righteous object of prayers!!
 - c. It would be very difficult to lift up "holy hands" in prayer when the heart is filled with hate.

B. Paul addresses some instructions to women. v.9

1. They, like the men, are to lead holy lives. Guideline against misuse of God-given liberty.

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2. Paul is not setting forth some :Legalistic guidelines that MUST be met in outward appearance only.
 3. He is drawing the attention to the correct point, that of the ATTITUDE, the quality of the woman within.
 4. God is not against rich clothes for women (see Proverbs 31:21-22), but He is against unseemly pride and vanity!
 5. Modesty is the KEY word!
 - a. "Shamefastness is that modesty which is 'fast' or rooted in the character." Vine, page 17.
 - b. Sobriety - "It is that habitual inner self-government, with its constant rein on all the passions and desires which would hinder the temptation to these from arising in such strength as would overbear the checks and barriers which αἰδώς (shamefastness) opposed to it". Ibid, pages 44-45.
 6. The Christian woman, as described in verse 9a will have the modesty which will lead to the proper selection of clothing.
 - a. Paul is not trying to determine the exact wardrobe for women, but he is trying to suggest the proper attitude for worship that will aid in all decisions of life.
 - b. Paul was seeking to develop godly women as much as godly men.
- C. Paul gives a charge to both men and women in Vs. 11-15.
1. He gives two charges to the women 11-13.
 - a. The women are to be "silent learners".

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1. This is a reference to public worship. vs. 11. I Cor. 14:34-35, quite possibly are companion verses here!
- b. They are not to teach or to have dominion over men. vs. 12.
 1. We are to read in Titus 2:3-5 that Paul encourages women to teach OTHER WOMEN.
 2. The expression "have dominion" must be taken as "to lord it over men".
 3. A NOTE TO THE MEN: If a woman is in an unscriptural teaching position it is your fault, not hers. You must correct it!
2. Now Paul gives two principles to support this position. vs. 13-15.
 - a. Adam was created first, then Eve. v.13.
 - b. Eve sinned first. v. 14.
 - c. Only when one can change those two principles can one allow women to have dominion over men.
 - d. Paul gives hope to the women. v. 15
 1. This is a most difficult passage. There are two main possibilities. I quote from Robertson W.Picts, pages 570-571.
 2. They are to continue an exemplary life of demonstrating the Christian virtues as stated in vs. 9.
 3. They must continue in the Lord to receive the crown (This does damage to the "once saved, always saved" doctrine).

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SUMMARY:

Paul is not just concerned with sound doctrine. He exhorts men and women to show adoration to God in public and private worship. Each Christian has the privilege and responsibility to worship God in the proper manner. This consists of becoming actively involved in the lives of those we know. National, regional and local leaders are to be on our prayer lists. Not only those men in high places, but ALL MEN are to be a part of our prayer life.

Paul speaks to men and women concerning the way each is to worship. He also indicates the responsibilities men have to the women. Face it, men, we are to be the spiritual leaders of our homes, churches, and communities. When we take that position our wives will accept our leadership most gladly. It is the Lord's will, begin today to become the leader God would have you be.

SECTION IV. GOD'S LEADERS FOR HIS CHURCH. 3:1-16

I. THE ELDERS. vs. 1-7

A. Two thoughts that introduce the qualifications of an elder:

It is correct, when a man desires the office of bishop he desires a good work. v. 1

1. The man must first DESIRE to do the work required of an elder.
 - a. Instead of the church searching for elders, the men should be searching for the eldership.
 - b. This indicates the growth which is expected in Christ is expected of each man.

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2. That the eldership is a mission for good work to perform, not just an office to occupy as a figurehead.
 3. So we ask the obvious question - "what is the MISSION of the eldership?"
 - a. In Acts 20:28-35, we have a general picture of the overall works of an elder.
 - b. We might list some of the specifics as such:
 1. Chart - "A bird's-eye VIEW of the elders' JOB."
 2. Also, look in your notes for the "Eldership at the Ninth Street Church, Eldon, Mo." By Roy Weece.
 3. All other special articles will be helpful here.
- A. THE CARE OF NEW MEMBERS.
1. That they be secured in the faith.
 - a. Surface individual needs.
 - b. Surface family needs.
 - c. Outline a plan of growth, being aware that the plan must be flexible to allow for growth and to fit their need pattern.
 2. There must be the recruiting, training and motivating of new members.
 - a. Set personal goals for each new member.
 - b. Provide a spiritual development program.
 1. Be willing at all times to listen to the new convert.

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2. Train them in jobs and share responsibilities with them.
3. Give them specific job descriptions so they will know what is expected of them.
4. Continue to monitor their spiritual life. Checking for growth or the lack of it. Then make the proper adjustments.

B. THE ELDERS ARE RESPONSIBLE FOR THE PRESENT MEMBERS OF THE CONGREGATION.

1. Provide leadership.
 - a. Here, too, personal needs must be met.
 - b. This will be different than those of the new members but they are no less important.
 - c. Be by their sides during times of crisis and joys.
 - d. Provide personal aid and counsel when needed.
2. They must have a program of self-improvement.
 - a. Make Bible Study attractive and helpful to each one.
 - b. Develop self-starters.
 - c. Help them to analyze their own spiritual lives.
 - d. Help them to overcome weaknesses, fears, and doubts.
 - e. Help them to understand that they really are men and women of God.

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- f. Recruit, train and motivate them for special studies and activities.
- g. Keep abreast of developing situations and events.
- h. Continually develop fresh and aggressive ideas for the Lord.
- i. Always keep the entire congregation informed.

C. DEVELOP POSITIVE AND POSSIBILITY THINKERS.

1. This is the greatest work in the world and the God we serve is a great God. When we understand that we will look on the bright side of life and expect great things to happen.
2. Get Spirit-filled men to aid the elders in their work.
3. Plan at least one year in advance. Continue to lengthen this period of planning yearly. "To fail to plan is to plan to fail."
4. Train those you have chosen to help so they will be most effective for God and feel comfortable in His work.
5. Be counsellors and encouragers of one another.
6. Work together as a team in this great Family of God.

D. THE ELDERS ARE RESPONSIBLE FOR THE WHOLE OF THE CHURCH WORKING TOGETHER.

1. Committees
2. Women's work

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3. Missions
4. Youth
5. Bible School
6. Plus the host of all the activities that need the watchful care of men of God who care for the souls of mankind.

Gentlemen, I realize this is a huge responsibility. But I firmly believe that men today can fulfill the task. Each time God has given a job, He has given the equipment to accomplish the task. He has not stranded us today. If you feel unequal to the task you may rest assured that every man, whether elder, deacon or evangelist, who is trying to do God's will in God's way feels the same as you. The ability or power comes not from the individual man, IT COMES FROM OUR LIVING GOD. Take heart, He cares for, and will guide you, as you commit your life to His service under His LEADERSHIP.

1. Again, these too, are general. The men of this congregation must take the responsibility to see that the Family of God at Treaty, Indiana is properly shepherded.
 2. THAT, MEN, IS THE MISSION OF THE ELDER AT TREATY, INDIANA, OR WHEREVER YOU SERVE!
- B. Now we look at the rest of the qualifications of the eldership in I Tim. 3. The Bishop must be: v. 2.
1. Without reproach - *αυεπιληπτου* - "not to be taken hold of - irreproachable." Robertson Word Pictures P. 572 Vol. IV. "Not open to censure" - Vine, P. 131.
 2. The husband of one wife - *μιας γυναικος* - "one at a time, clearly." Robertson, p.572
- "μιας" - is used to signify, one in contrast to many. Vine, p. 137

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3. Temperate - νεφάλιος - "to be sober". Robertson, p. 572.
4. Sober minded - σωφρων - "Sound mind". Ibid.
"Sound mind - have self-controlled." Vine, p. 44. Be able to make up his mind.
5. Orderly - "κόσμιος - Seemly, decent conduct". Robertson, p. 572. "Same root word is translated 'modest' in I Timothy 2:9." Vine, p. 145-146.
6. Given to hospitality - "φιλοξενος - love of strangers." Vine, p. 235.
7. Apt to teach - διδάσκαλος - one qualified to teach." Robertson, p. 572.
8. No brawler - "με πάροινος - one who sits long at (beside) his wine." Robertson, p. 572.

Tarrying at wine, given to wine...probably has the secondary sense, of the effects of wine-bibbing, viz., abusive brawling. Hence R.V., 'brawler'." Vine, p. 146. vs. 3.
9. No striker - "με πλήκτης - to strike." Robertson p. 572. "A striker, a brawler (akin to πλησσω, to strike, smite). I Timothy 3:3, Titus 1:7." Vine, p. 83.
10. But gentle - "επιεικτη - sweet reasonableness." Matthew Arnold as in Robertson, p. 459.

"...it expresses that considerateness that looks humanely and reasonably at the facts of a case." Vine, ps, 144 & 145.
11. Not contentious - "αμαφον - not a fighter." Robertson, p. 573.

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12. No lover of money - "αφιλαργυρον- Let your manner of life be without love of money." Robertson, p. 445, Vol. V

13. Rules his own house well - "πρωσταμενου- to place before, stand before." Robertson, p. 573, Vol. IV.

"Indicating care and diligence." Vine, p. 307

a. His children are to follow his example. V. 4

b. If he cannot lead, by example, his family, how can he be expected to lead the Family of God which is more complex in nature than his own family. V. 5

c. The same loving care he shows to his family (which causes them to follow him), is the same love that will motivate a congregation to follow his example.

14. Not a novice - (με νεοφυτος) "newly planted". Robertson, p. 573.

"Denotes a new convert, neophyte, one who by inexperience is unfitted to act as a bishop or overseer in a church." Vine, p. 119

a. The danger: being "newly planted" he may overestimate his spiritual depth if placed as an elder too soon.

b. If this is done he will fall into the same condemnation as the devil - unrepented pride!

c. The bitter end is eternity in hell unless a brother give great aid as James 5:19-20 indicates.

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15. Have a good testimony from them that are without. V. 7.
 - a. "That are without" are those outside the church family.
 - b. The elder is to enjoy a fine reputation among the community.
 - c. Snare of the devil - "a snare set by the devil. The devil sets special snares for preachers: conceit, money, women, ambition." Robertson, p. 574, Vol.IV.

II. THE DEACONS: Verses 8-13.

A. The qualifications as shown in Acts 6:3.

1. Men of good report - "μαρτυρουμενους"-men with a good reputation. Robertson, p. 73.
2. Full of the Spirit - Men whose lives were led by God's Spirit as opposed to men who were ruled by the values of the world.
3. And of wisdom - not only are they led by God's Spirit, they know how to live and apply God's principles to the everyday routine of life. They know how to make Christianity practical! Therefore they were leaders in their congregation.

B. The qualifications of a deacon as given in I Timothy 3:8-13. v. 8

1. "In like manner - refers back to the elders. The deacons are to be great spiritual men also!
2. Grave - (σεμνός) - the word we want is one in which the sense of gravity and dignity are combined. The word points to seriousness of purpose and to self-respect in conduct." Vine, p. 173.

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3. Not double-tongued - (μη διλογους) - "one placed between two persons and saying one thing to one, another to the other." Robertson, p. 574, Vol. IV.
 4. Not given to much wine - (μη οινοι) - "Not holding the mind on much wine. That attitude leads to over-indulgence." Ibid. p. 574.
 5. Not greedy of filthy lucre - (μη αιχροκερδεις) - "Making small gains in mean ways." Ibid. p. 574. "Filthy gain." Vine, p. 24.
 6. Holding the mystery of faith - (μυστηριον πιστεως) - The inner secret of faith the revelation given in Christ." v. 9. Robertson, p. 574.
 7. In a pure conscience - (ενκαθαραι συνειδησει) - "The container in which the wine is to be kept." Ibid, p. 574.
 8. First be proved - (δοκιμαζεσθωσαν πρωτον) "To test as metals are." v. 10. Ibid, p. 574.
 9. Then let them SERVE AS A DEACON.
 - a. διακονειτωσαν - TO SERVE. Ibid, 574-575.
 - b. Examples of deacons serving. "The Deacons and Their Responsibilities."
 10. If they be Blameless - (ανεγκλητοι οντες) Signifies that which cannot be called to account...with nothing laid to ones charge (as the result of public investigation). Vine, p. 131.
- C. Paul introduces a point of consideration. v. 11.
1. Women-in like manner- their lives must be holy, even as the lives of elders and deacons!

I TIMOTHY - CHAPTER 3

2. The question that has caused unended controversy through the ages, "who are these 'women' Paul refers to in this passage?"
"γυναϊκας" can mean either of the following:
 - a. Woman
 - b. Wife
 - c. Widow
 - d. In Rom. 16:1 Paul refers to Phoebe as a servant of the church. The word for servant here is "διεκονουον" which is translated "servant", while in I Tim. 3:11, the word translated "women" is "γυναϊκας" a completely different word.
 - e. What is the context? How do you answer this question?
 3. Be grave - (σεμνας) "the word we want is one in which the sense of gravity and dignity are combined. The word points to seriousness of purpose to self-respect in conduct." Vine, p. 173.
 4. Not slanderers - (μη διαβολους) "The devil being the chief slanderer, the slanderous woman is literally a she-devil." Robertson, p. 575.
 5. Temperate - (νεφελιον) "To be sober". Robertson, p. 572.
 6. Faithful in all things - (πιστασεν εν πασι) Living according to the Lord's leading in all ways. Loyal to all that is required of one to be an example for the Lord. Not trying to please both Satan and Christ.
- D. Concluding qualifications of the Deacons. v. 12-13.

I TIMOTHY - CHAPTER 3

1. Husband of one wife (μίας γυναίκος)"μαιο" is used to signify one in contrast to many. Vine, p. 137. "One at a time," Robertson, p. 572. v. 12.
2. Ruling children and house well - (προισταμενοι...οικων) - "Stand before as an example, to place before." Robertson, p. 573.
"Indicating care and diligence." Vine, p. 307.
3. When they serve as a deacon should, they
 - a. Gain a good standing-"βαφμον...καλον"means
 1. Secure in the faith.
 2. This would be coupled with holding the mystery in pure conscience.
 - b. Great Boldness in the faith - "πολλην παρρησιαν"- confident in the Christ they serve. Able to do their work as a deacon because they have gained actual experience to go with their spiritual qualifications.
 - c. Their faith is in Christ Jesus. They know He will not let them down. They are encouraged to continually be a servant in His Kingdom.

III. PAUL'S REASONS FOR GIVING THESE GUIDELINES TO TIMOTHY. V. 14-16.

- A. He wrote them as a substitute, and preparation, for his coming to visit Timothy. V.14.
 1. He is encouraging, by instruction, Timothy's ministry.
 2. He hopes to be with Timothy soon.
- B. He wants Timothy to know why these qualifi-

I TIMOTHY - CHAPTER 3

cations are given if, for some reason, he is not permitted to meet with Timothy. v. 15.

1. He wants Timothy to be able to teach men how to conduct themselves in God's house, church.
 2. He wants Timothy to know that it is from the church the message of salvation is heard. The church is the only soul saving agency on earth!
 3. He builds Timothy's confidence that the message of the church is TRUTH.
 4. This is the opposition to the false teachings of the Jews and Pagans.
- C. He emphasizes that God's mystery, His Son, now revealed is so great that His evidence refutes all objections against God or Christ. v. 16.
1. He was manifest in the flesh.
 - a. John 1:1-4
 - b. I John 1:1-4
 - c. I Peter 1:13-21
 2. Justified in the Spirit.
 - a. To declare righteous, to vindicate.
 - b. Christ was vindicated in His own Spirit. (Heb. 9:14), before men by overcoming death and rising from the dead. Robertson, p. 577.
 3. Seen of angels
 - a. Luke 24:4 - tomb
 - b. Ascension - angels spoke on His behalf.
 - c. I Peter 3:22

I TIMOTHY - CHAPTER 3

4. Preached among the nations.
 - a. He was preached to all people.
 - b. Col. 1:23
 - c. Matt. 28:19-20
 - d. Mark 16:20
 5. Believed on in the world.
 - a. II Thess. 1:10
 - b. Compare I Tim. 1:15
 - c. Not only was He proclaimed but He was accepted -- TWO VERY DISTINCT ACTS!
 6. Received up in Glory!
 - a. Ascension
 - b. Mark 16:19
 - c. Acts 1:9
 7. What a sermon!
- D. Paul is telling Timothy that the facts are real. They are dependable. I've given you these qualifications so men will know just how great a joy, ministry - and message they have.

SUMMARY:

In this chapter the offices of leadership are stated. Church polity, as God wants it, is outlined. To accept more than this is doing the unnecessary. To reject a part of this leadership plan is to reject God's wisdom.

We are also reminded of the importance of the wife to the leaders. She is to be a great example,

I TIMOTHY - CHAPTER 3

even as is her husband.

Just in case one begins to think that the eldership, deaconship or the work of an evangelist is of no real value, Paul lets us know we have the responsibility for the truth of God. We are leaders in our communities for Christ.

Then, to really convince us, he enumerates many great things that cannot be refuted. They are all a part of our stewardship as leaders.

There never has been a lawyer who prepared a better brief for any case than that which Paul presents at the close of this chapter. Be the leader, He (Christ) wants you to be, starting now!

SPECIAL STUDIES ON CHURCH LEADERSHIP

BY:

ROY WEECE--THE WORK OF THE ELDERS---	Pages	54- 69
FRANK L. COX--CHURCH GOVERNMENT-----	Pages	69- 73
SETH WILSON--DUTIES AND RESPONSIBILITIES OF THE ELDERS-----	Pages	73- 79
QUESTIONS FOR DISCUSSION OF THE WORK OF ELDERS-----	Pages	80- 81
WARREN ANDREWS--THE DEACON'S ROLE IN MINIS- TERING TO THE BODY--	Pages	81- 83
WOODROW PHILLIPS--THE WORK OF THE ELDERS--	Pages	83- 95
CHESTER WILLIAMSON--THE PASTOR OR THE PASTORS?-----	Pages	95- 99
ROY WHEELER--SHEPHERDING PROGRAMS THAT WORK-----	Pages	104-112
SETH WILSON--ELDERSHIP DESCRIBED----	Pages	112-118

CHURCH LEADERSHIP

A STUDY OF I AND II TIMOTHY AND TITUS

BY

DANNY CAMP

T H E W O R K O F T H E E L D E R S

IN THE NINTH STREET CHURCH, ELDON, MISSOURI
by ROY WEECE

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INTRODUCTION

A. Initial suggestions to Elders and Deacons

1. Remember Qualifications - You're now being watched more than ever!
2. We are to be Peace-makers - not trouble makers.
3. Speak your feelings here - Don't speak against each other elsewhere. Don't conspire or plot against one another.
4. Listen to others' opinions. Respect them! Go with Majority Vote - Don't always insist on selling only your own idea.
5. Constantly look for Growth ideas.
6. Keep "What's BEST for the Congregation" in mind.
7. Present a "united front" to the church - you'll be a group. Both Elders and Deacons.
8. Problems will increase as family grows. Don't be Frustrated by Them.

THE ELDERS' WORK

1. SHEPHERDING PROGRAM We divide the church into six groups. Each Elder is assigned a group for one year. He is to call on every family at least once within the year. This can best be done by appointment with one family each week. When some one is sick the Elder over that group calls immediately. When some one is absent, the Elder over that group calls immediately to check why.
2. RECLAIMING DELINQUENT CHURCH MEMBERS We checked the membership list to find who presently showed no signs of love for Christ. We prayed about them and our responsibilities

toward them. We contacted them by letter and asked them to meet with us for thirty minutes at the church building. We talked with them about their earlier interest in Christ. We questioned them about their delinquency. We encouraged them to return to Christ and meet with us again. Two of those we talked with stated their desire to "go the world's way." We announced this to the congregation.

3. COUNSELING WITH YOUTH AND ADULTS We have called in youth five at a time and talked with them about their relationship to Christ. We have talked with married couples who were contemplating separation. Also disputes among members who asked that we do so. (Elders must build these "bridges" and people will come.)
4. APPOINTMENT OF TEACHERS IN THE CHURCH Each July the Elders meet to appoint all the teachers for Sunday morning classes, Sunday evening classes, Wednesday evening classes, and any special classes to be taught that year. (The Elders also appoint annually money counters--Bible School presider--music man--Bible School Secretary--Organist----Pianist--Song Leader for Bible School--Church Dinner Sponsors--Church Recorder--Financial Recorder--Floral Arranger, etc.)
5. MISSIONS We are presently supporting two Bible Colleges and one foreign missionary with a percent of our offering. We are supporting one man in Canada and two children's homes on a part-time basis. We have sent four young men to other countries for summer work. (One each year for the past four). We are presently paying the salary of one man in another country. Our missions' giving for this year will be about 35 to 40 percent of total income.
6. WOMEN'S WORK The ladies of the church who are willing are assigned tasks related to the church life. Twenty different ladies are capably filling jobs relating to the church office. Others work in other areas.
7. ASSIGNMENTS FOR DEACONS Realizing that the Deacons are a special group of servants in the church, the Elders assign each of the eight Deacons a major task in the church life.

These assignments release the Elders and the evangelist for their responsibilities before God. The Deacon's tasks presently are: Lord's table, widows, supply room, buildings, utilities, literature, ushering, grounds, treasurer.

8. FACILITIES The Elders have determined the needs of the church in the area of building expansion. We have built three times in the past ten years. We are presently in a building program.
9. RELATIONSHIP TO LOCAL EVANGELIST The Elders have released him for teaching and evangelization throughout the United States. They have recognized the value of his being "itinerant" as well as "located". They have felt free to discuss his work with him and have been specific in work assignments.
10. NEW CONVERTS When a person gives his or her life to Christ and is baptized immediately, he is then introduced to the Elders and his relationship to them is explained. One Elder then takes three pages of instruction to the home of the new convert. The pages are: "What the Church Teaches" "What You, as a New Christian, can expect from the Elders and Evangelist." "What God Expects of You as a New Child."
11. LETTERS TO NON-RESIDENT MEMBERS When a member moves to another city, a letter is sent encouraging him to identify himself with the Christians there. A letter is sent to the church telling them of the arrival of the Christian.
12. ENCOURAGING YOUNG MEN TO QUALIFY FOR THE ELDERSHIP The Elders have summoned other men to special meetings in order to encourage them to prepare themselves to be Elders. This has also been done in private talk.
13. YOUNG PREACHER INTERNSHIP In two recent summers, a young Bible College student was employed by the church with hopes that he might help us and we might help him. We have talked of employing a young preacher after he graduates from Bible College and giving him some "on the field" training for six months or a year before he moves on to another work.

14. NEW CHURCH Property on the lake was offered with the understanding that a new church be started. The Elders investigated the possibility of doing so by a scheduled meeting with interested people in that area. If such a project continues, the Elders will guide it until such a time that it can continue on its own strength of local leadership.
15. TEACHING OF ELDERS Some of the Elders are presently teaching three classes each week. All are teaching. They have taught special courses for 6-8 periods in addition to the regular teaching.
16. INVITING CHURCH to bring grievances to them by setting definite time when members could come in. Mostly on Sunday afternoon works the best.
17. GO AND PRAY for them that are sick if any of the church are sick let them call for you.

WHAT DOES THE CHURCH TEACH ?

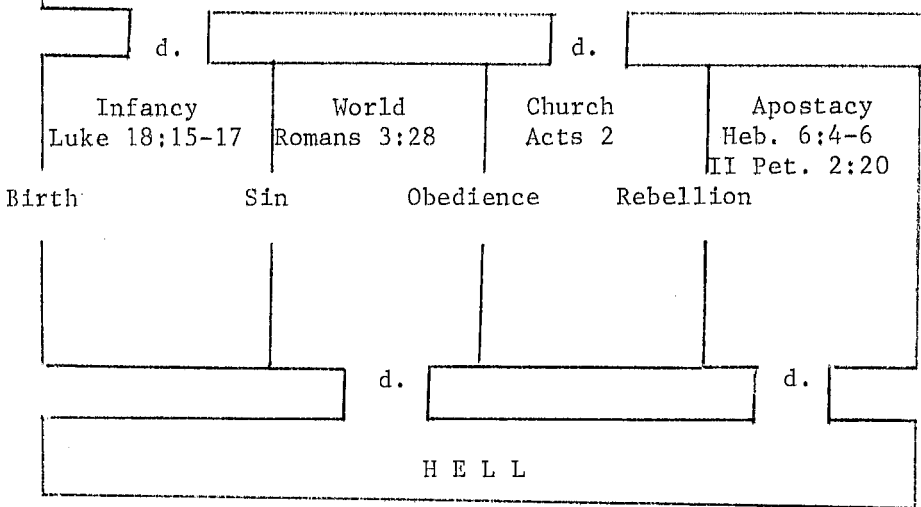
by Roy Weece
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1. The Bible is God's only rulebook of life--the only infallible rule of faith and practice. II Timothy 3:16,17
2. God is the only God, the Supreme One, the Creator of the world.
3. Christ is the Son of God and the only Saviour of the world. Colossians 1:13-18
4. The only church God intended for the world as a divine institution is the church of His Son. It is His Body and His Bride. Ephesians 4:4-6; Matthew 16:18
5. The Law of Moses has been set aside and is no longer binding to Christians. Colossians 2:14; II Corinthians 3; Hebrews 8:13
6. Baptism is by immersion. Baptism is essential. Sprinkling

- is an idea of man. Acts 8:27-39; Mark 16:16; Galatians 3:27
7. The Lord's Supper is to be observed each Sunday. Acts 20:7; I Corinthians 11; Acts 2:42
 8. Christians are to live holy lives. Christianity is more than just a Sunday affair. Colossians 3
 9. Elders are the spiritual leaders of the church. The only higher authority is Christ Himself. I Timothy 3:1-7; Acts 20:28-30
 10. Deacons are a special class of servants in the church. I Timothy 3:8-13
 11. Hell is real. The lost will suffer in this lake of fire eternally. II Thessalonians 1:7-10; Revelation 14:11; Revelation 20:11-15
 12. Heaven is a tangible material locality. The eternal home of the redeemed. John 14:1-6
 13. The Judgement Day follows the Second Coming of Christ and is inevitable! Hebrews 9:27

Note---The diagram on the next page reveals the four possible conditions of any person living.

H E A V E N



W H A T C A N Y O U E X P E C T F R O M
T H E E L D E R S A N D T H E P R E A C H E R ?

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1. YOU CAN EXPECT THE ELDERS TO GIVE GUIDANCE AS A GROUP.
They will maintain only Bible teaching in the classroom and from the pulpit. Their purpose will be to lead the members of the church heavenward.
2. YOU CAN EXPECT PRIVATE COUNSEL FROM THE ELDERS.
When problems arise in your life, the Elders are ever ready to help you. If you desire special instruction from the Bible, they will see that you receive it.
3. YOU CAN EXPECT WHOLESOME CHRISTIAN EXAMPLE FROM THE ELDERS.
They are interested in displaying Christ through their lives and will do their best to demonstrate the kind of life a Christian should live.
4. YOU CAN EXPECT THE ELDERS TO MEET THESE QUALIFICATIONS:
I Timothy 3 Titus 1 I Peter 5:1-4

"Without reproach" --- Guarded from error, well thought of by outsiders.

WHAT CAN YOU EXPECT FROM THE ELDERS AND THE PREACHER

by Roy Weece- used by permission

- "Husband of one wife"--Married, happily married, better able to cope with situations that arise in the family of God.
- "Having obedient believing children"--Able to train God's family.
- "Given to hospitality"--Both in home and the church house.
- "A lover of good" --God is good and all He advocates is good.
- "Sober minded" --Steady mind. Not used by 'Pressure Groups.'
- "Just" --Natural sense of fairness, can exercise judgment.
- "Holy" --Pure. Worldly Elders make a worldly church.
- "Self-controlled" --Master of his mind and body. Not controlled by doubtful habits.
- "Faithful to the Scriptures"--This demands accurate knowledge.
- "Apt to Teach" --Able and willing to teach.
- "Orderly" --Scripturally organized.
- "Able to convict gainsayers"--Able to produce evidence that a teacher is false when it's true that he is.
- "Not self-willed" --Serving the interests of the church not his own.
- "Not soon angry" --Not "hot-headed". Righteously indignant at times.
- "No brawler" --Not quarrelsome but as gentle as a doctor with a patient.
- "No striker" --Not one who loves to scrap.
- "Not greedy" --A covetous man will not lead the church in a program of advancement.
- "Not contentious" --Not wearing feelings on his sleeve.
- "Not a novice" --Not a recent convert. Let him prove himself.

5. THE PREACHER IS HIRED TO INSTRUCT AND HELP SET THE CHURCH IN ORDER.

You can expect counsel, guidance, and wholesome Christian example from him also.

WHAT DOES GOD EXPECT OF YOU
AS A MEMBER OF THE CHURCH?

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1. DAILY BIBLE STUDY.

Christians drop out of the church because they fail to study. God has provided the Bible as our spiritual food. The Bible will make you dissatisfied with self and sin. The proper knowledge of the Bible will take you to heaven. II Timothy 2:15, Acts 17:11

2. DAILY PRAYER.

Pray before meals. Pray on arising. Pray before retiring. Develop a prayer list. Pray for those who need Christ. Pray for delinquent church members. I Thessalonians 5:17

3. REGULAR ATTENDANCE AT THE SERVICES OF THE CHURCH.

Be around the Lord's table each Sunday morning. Listen to the Word of God preached from the pulpit. It will enable you to meet the temptations of the week. Be in Bible School class and listen to capable teachers instruct you in the way of Life. Attend the Bible classes and prayer meeting on Wednesday evening. Be faithful to these services and you will be more apt to reach heaven. Hebrews 10:25

4. GIVING OF MONEY.

Giving is God's plan for expanding His church. Giving links you to God. II Cor. 9:7, Matthew 6:19-21 Start with a tenth and increase as you grow in love for God.

5. LEADING SOULS TO CHRIST.

This is the main purpose of a Christian. . . To show others the road to God and heaven. If you fail in this obligation, you've failed to do that which is the nearest to the heart of God. This requires personally contacting those you work with and other calls suggested by the elders or the preacher. Matthew 28:18-20

6. BEING AN EXAMPLE OF CHRIST. I Peter 2:21

Your purpose as a Christian is to do only those things that Jesus would do. The only picture the world will get of Christ is what they see in a Christian's life. Determine to make the picture true to His character.

7. MAKING DEFINITE EFFORT TO DEVELOP SPIRITUALLY.

Are you a better person today than you were yesterday? Have you made attempts to eliminate from your life those things that are sinful? Start today. Prepare yourself for the judgment. II Corinthians 5:10.

THE ELDERS AND CHURCH DISCIPLINE

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I. BIBLE TEACHING

Matt. 18:15-17	James 5:19,20
I Cor. 5:1-13	Romans 16:17
II Thess. 3:14,15	Titus 3:10
Gal. 6:1,2	

II. HISTORY OF CHURCH DISCIPLINE IN ELDON, MO.

- A. 1963 studied scriptures on subject privately and as a group.
- B. Agreed to pray for God's will in relation to church in Eldon and meet again after two months.
- C. Decision to begin by development of "Dead list" compiled from membership list.
- D. Two "extreme" cases selected. Both were visited in an attempt to lead them back. Neither responded. Announcement made to church following letter. (See LETTER 1)

TWO SUBTRACTIONS

It is with deepest regrets that we announce to the congregation that _____ has decided to sever relationship with Christ and His church. He has been visited by the Elders and begged to return to the meetings and begin to live the Christian life again. He chooses to continue in conduct unbefitting a child of God. The choice

is his, not the church's. Mrs. _____ has made the same decision. We urge you remember them in prayer that they might turn from a life of deliberate sin and make known publicly their intentions to live again in Christ. Please study I Cor. 5; Matt. 18:15-17; Gal. 6:1,2; James 5:19, 20; Rom. 16:17

E. Each person whose name appeared on the list was summoned to a 30 minute meeting with the Elders and Roy Weece. (See LETTER 2)

F. Letter sent to those who didn't respond. (See LETTER 3)

G. 1968---Four types of letters sent out:

Those not attending regularly. (LETTER 4)

Those with no spark of "life." (LETTER 5)

Those who had not transferred to the church where they now reside. (LETTER 6)

Those who had been contacted in 1963 but had lapsed again.

H. Meetings with those who came.

I. Letters sent to those who did not respond. (LETTER 7 - Questionnaire)

J. Decision to make January of each year "Membership Inventory" time.

K. Letter sent to each non-responding member informing them of this decision. (LETTER 8)

L. Individual cases handled as necessary.

M. Membership Month. (LETTER 9)

II. PROCEDURE PLAN OF ACTUAL SESSION.

A. Prayer for wisdom and love.

B. Introduce offender to Elders.

C. Introduce Elders to offender, explaining purpose and function of Elders.

- D. Preacher or Elder, acting as moderator, "We're here because we're interested in you. We love you. You are our brother in Christ. We realize none of us deserves Heaven and we do not feel superior to you from a human righteousness standpoint. We want to help you. Other places might seem more pleasant at this time but we're here because we hope to rekindle the love and interest you once had. God wants us to talk with you."
- E. Review offender's life from time he was saved to present.
- F. "Your failure to attend 'church' brings us here (or whatever the offense may be). We realize we can't force you to attend but we encourage you to attend."
- G. Each Elder expresses his feelings to the person.
- H. Questions--
- Do you want to be a member?
 Do you believe in God? Why?
 Do you believe in the Bible? Why?
 Do you believe in Christ? Why?
 What do you feel Christ expects of you as a Christian?
 Do you think the Elders should have called you?
- I. If you don't act then we must act!
- J. Prayer by two Elders and offender if he will.
- IV. IT IS PRAISEWORTHY TO NOTE THAT ONE OF THE DISCIPLINED INDIVIDUALS REPENTED BY TURNING FROM A LIFE OF DELIBERATE SIN TO LIVE WITH CHRIST AGAIN.

LETTER 1

by Roy Weece

Dear _____:

This letter is written deep concern and regrets. As the Elders of this congregation, we're interested in you and where you'll spend eternity. God has commanded that we watch over you and direct you heavenward. We have been selected to lead this congregation, of which you are a part, in the ways of God. This is why we came to talk with you about your SPIRITUAL condition.

This letter is to inform you that this coming Lord's Day, Sept. 29, an announcement will be made to the congregation of your decision to sever relationship with Christ and His Church. We are compelled to do this because of the Bible teaching in Matthew 18:15-17; I Cor. 5; II Thessalonians 3:14,15; Gal.6:1,2. The Bible clearly teaches this is your decision and not ours. Your decision has been made by your conduct.

We will be praying that you'll decide to return to meet with God's people as He commands. When you do decide, please come and let your intentions be known publicly.

With Deepest Regrets,

The Elders of the Church
on 9th Street

LETTER 2

by Roy Weece

Dear _____:

In checking the record books of church membership, we noticed that you became a member of the congregation here on 9th Street some time ago.

We, the Elders of the congregation, would like to speak with you on a subject of mutual interest.

Would you please come to the new church auditorium at 7:30 in the evening on _____.

If for some reason you cannot come, would you please call EX 2-4720 and Roy Weece will pass the information on to us.

With Deep concern for a
Christian World,

The Elders of the Church
on 9th Street.

LETTER 3

by Roy Weece

Dear _____:

We realize that you might have forgotten the recent letter which we sent asking that you come to meet with us. Your failure to appear causes us to write again requesting that you come and meet with us on _____ in the new church auditorium at 7:30 in the evening. We hope you will respect our request.

If for some sound reason you are unable to come on the suggested date, would you please contact Roy Weece at EX 2-4720 and he will suggest another possible date and will pass the information on to us.

It will be much better if you will come to meet with us rather than compelling us to come and see you.

With Deep Concern,

The Elders of the Church
on 9th Street.

LETTER 4

by Roy Weece

Dear _____:

As Elders of the Church on 9th Street, we are requested by God to supervise the activities of the church and "watch" over the members, attempting to direct them heavenward. This is sometimes pleasant and satisfying but sometimes very difficult. However, we are willing to do whatever God desires because we realize the great need of preparing people to meet God.

This is why we are writing you. We have a genuine Christian Love for you and so we write with hopes of helping--not to injure or hurt. We hope you will receive this letter in the same sincere spirit in which it's written. We have noticed that your interest has lagged and you have not attended as regularly as you once did. There must be reasons. We do know that God has not failed so perhaps we or someone else has done something to destroy or weaken your interest. We have no de-

sire to drive you away but rather to draw you back to a better relationship with Christ and His people. We want to see you come to full growth in Christ. We realize you may have problems of which we are not aware, but we are willing to help with them if you desire. Feel free to call on us at any time.

We do want to encourage you to "Draw near to God and He will draw near to you. Resist the Devil and he will flee from you." James 4:8

In Christian Love,

(Signed)

LETTER 5

by Roy Weece

Dear _____:

As Elders of the Church on 9th Street, we are requested by God to supervise the activities of the church and "Watch-over" the members, attempting to direct them heavenward. This is sometimes pleasant and satisfying but sometimes very difficult. We are willing, however, to do whatever God wants because we realize the great need of preparing people to meet God.

This is why we are writing you. We have a genuine Christian love for you and so we write with hopes of helping. We hope you will receive this letter in the same sincere spirit in which it is written. We have noticed that you do not show the interest you once did. There must be reasons. We do know that God has not failed, so perhaps we or someone else has done something to drive you away. We have no desire to drive you away but rather to draw you back to a better relationship with Christ and His Church. We would like very much to recreate in you the love you apparently once had for Christ and His church.

We want to talk with you about this and are asking that you select one of the following nights: March 14, 21, 22. Please come to the church building any time during the hours of 7:00 and 10:00 in the evening. If you are interested in continuing as a member of the church, please come to talk with us about these important matters.

We realize you may have problems of which we are not aware but we are willing to help with them if you desire. Perhaps you are attending and taking an active part in some other Bible believing and practicing church. If you are, we rejoice in this. We remember with joy the day you united with the church and want to encourage that same good interest and enthusiasm for Christ.

In Christ's Love,

(Elders' signatures)

LETTER 6

by Roy Weece

Dear _____:

As Elders of the Church on Ninth Street, we are requested by God to supervise the activities of the church and "Watch-over" the members, attempting to direct them heavenward. We are willing to do whatever God wants because we realize the great need of preparing people to meet God.

This is why we're writing you. We have a genuine Christian love for you and so we write with hopes of directing you-not injuring or hurting you. Recently we checked the records of church membership and noticed that you have not transferred into the church where you now live. Perhaps you have done so and we have not been informed, since this does happen sometimes. We feel it our responsibility to encourage you to unite with (church and address where they now reside).

We would appreciate hearing from you informing us that you have done so. If you ever move back to Eldon, we would encourage you to unite immediately with us again.

May you abide in Him until that Day Christ comes again is our prayer for you.

In Christian Love,

Dear _____:

In our recent letter to you regarding your Christian life and church membership, we asked that you come to talk with us about these eternal matters. We're very sorry you didn't come. Since you did not appear, we are asking that you return this form with the questions answered and we will appreciate it. This will enable us to better understand your feelings.

Thank you.

1. Were you unable to meet at the time suggested? _____
2. If the time was not suitable, what time would be? _____
3. Are you now meeting with another group of Christians with whom you would rather serve Christ? _____
4. Do you want to remain a member of this church by "renewing your vows to God?" _____
5. Do you want your name removed from the membership of the Ninth Street Church? _____

In Deep Concern,

THE ELDERS
(Names)

C H U R C H G O V E R N M E N T

by Frank L. Cox- used by permission

It would be difficult indeed to stress too greatly the importance of proper church government. Without it, the congregation would soon become engulfed in the darkness of chaos and utter confusion. It is written, "God is not a God of confusion, but of peace."

Known unto men are various forms of government, namely: democracy, oligarchy, plutocracy, aristocracy, monarchy, and

theocracy. By which of these forms should the church of our Lord be governed?

Should the church government be a democracy, a rule of the many, a rule of the majority? Can members of the church, by majority vote or even unanimous vote change truth into a lie, or a lie into the truth? make vice a virtue, or virtue a vice? The truth of God is unchangeable. With it there can be no variation. The Word is the same yesterday and today, yea and forever. Though heaven and earth shall pass away, God's word shall not pass away. (Matt. 24:35)

Should the church government be an oligarchy, a rule of the few, a rule of the minority? Seeing that the congregation should not be governed by the majority, some erroneously conclude that it should be governed by the minority. "If not by the majority, then by the minority," they say. Against the force of an organized minority, an unorganized majority is utterly helpless. Adolph Hitler of Germany and Benito Mussolini of Italy learned this; and by means of a small minority, efficiently organized, each brought a great nation under his power. Unfortunately, contentious church members have learned of the power of an organized minority. Moved by selfishness and fired by worldly ambition, a mere handful of members has brought large congregations under its power and dominion. Not infrequently, the will of the few has been imposed on the many, lording it over God's heritage. Dark is the day for any congregation when it is dominated by such a group. We have very little confidence in the majority rule, still less in the minority rule!

Should the church government be a plutocracy, a rule of the rich? For the sake of advantage, some church members hold the rich or the powerful in admiration. (See Jude 16.) Consciously or unconsciously, brethren are brought under power of the man from whom they receive favors or wish to receive favors, from whom they borrow or wish to borrow. It is not difficult to understand how a congregation may find itself in the grip of such a personality. Should the body of Christ be governed by men of wealth because of their wealth or position in financial affairs? Should Mammon rule over God's people?

Should the church government be an aristocracy, a rule of the privileged class, those who are supposed to be superior in race, and rank, in social standing, in mental endowments? There is no privileged class in the church of God. All are brethren. Before the Father, they are equal. In Christ

Jesus are erased all racial distinctions, all social distinctions. (See Gal. 3:28.)

Should the church government be a monarchy, a rule of one? There are three well-known functions of government namely: the legislative, the judicial, and the executive. When all of these functions center in one personality, the government is monarchical in form. And for this very reason, the church government is a monarchy.

Should the church government be a theocracy, a rule of God? The statement that the church government is a monarchy is true, but too general in meaning. It should be qualified. Diotrephes, concerning whom the beloved John wrote, was a monarch. He loved to have the preeminence-- the preeminence of power--the power to receive, the power to cast out, the power to control. (Read 3 John 9,10.) But the church is more than a monarchy-- it is also a theocracy. The church is a monarchy with God--not a Diotrephes--on the throne. "The Lord is our lawmaker"--the legislative function. "The Lord is judge"--the judicial function. "The Lord is our king"--the executive function. (See James 4:12; Isa. 33:22; John 5:22; Matt. 28:18; Rom. 12:19.) So, the church government is a monarchy, the rule of one personality. The church government is also a theocracy, the rule of God. The Lord purchased the church; the church is his family, his society, his kingdom. Therefore, the Lord and the Lord alone should rule in the hearts and lives of his people. But he rules through the instrumentality of men--men in whose heart God dwells, men who recognize the Lordship of Christ: for only the men who are ruled by the Lord are qualified to rule for the Lord. These men are known as "elders" or "bishops." (For their qualifications, see: I Tim. 3:1-7; Tit. 1:5-9.)

I

Each congregation should have a plurality of elders--not one elder over a plurality of congregations; not one elder over each congregation; not a group of elders over a group of congregations; but a group of elders over each congregation. (Tit. 1:5; Acts 11:30; Phil. 1:1,2.)

What authority has one elder over the affairs of the congregation he serves? None. The New Testament is silent concerning the authority of an elder, but speaks plainly concerning the authority of the eldership. It is only when an elder speaks

and acts with his fellow elders--and all speak and act in harmony with New Testament teaching--that he has authority. God's word, of course, is supreme in matters of faith and practice. When elders are divided on a matter of judgment, the law of meekness requires the minority rather than the majority to surrender the point of contention. Your writer knows a case where four of the five elders voted together on a point of judgment, but the fifth gave a contrary vote and his vote prevailed. The four were lacking in the quality of firmness, the fifth in the quality of humility. All the elders are equal before God and the congregation they serve.

II

Writing under the caption of the "Main Elder", Foster L. Ramsey drives home some pertinent points. We are quoting his article in full.

"'Everyone liked Brother Blank's sermon, and we would have hired him to preach for us, but our "main elder" did not like him, so we did not employ him.' So ran the conversation of an elder of one of the churches as he talked with a friend of a neighboring congregation. Herein is found a practice that is becoming all too prevalent in the church of Christ; the practice of having a 'main elder'. Such practice is fraught with much danger. The early church went into apostasy which finally brought about the Roman Catholic Church with her pope, bishops, and other unscriptural offices.

"Such practice was unknown in New Testament times. No such official existed as a 'main elder'. No separate qualifications are given for a 'main elder'. No separate work is assigned to a 'main elder'. Consequently, the scriptures do not support this practice of having one elder set up over the other elders and over the church.

"When Peter wrote his first letter he exhorted the elders to take the oversight of the church, not as lords over God's heritage but as examples to the church. When one man can change the decision of all the other elders with no good reason except a personal like or dislike; then this is undoubtedly being a lord over the heritage of the Lord.

"Elders of the church are to work together in peace and harmony and love for one another and for the cause of the Lord. When this is done, then no single one of them will want the preeminence as does the 'main elder' and as did Diotrephes a-

bout whom John wrote. No decision will be made by any one elder, nor will any one elder thwart the wishes and desires of the other elders and the church when all of the elders work together with love in their hearts for the cause of Christ."

DUTIES AND RESPONSIBILITIES OF ELDERS

by Seth Wilson-

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Introduction:

Importance of Eldership

The most important institution in the world is the church of our Lord. The most important institution in any community is the local church. In Phil. 1:1, Paul addresses the church as "saints", "overseers", and "servants". Every member is a saint and should walk worthily of the high calling. To have a church we must have saints--men cleansed from sin and sanctified unto God, who have come out of the world and "hid their lives with Christ in God." Officers are not essential to the existence of a church. As need arises and as men are qualified, our "Rule of Faith and Practice" makes provision for selection of two classes of officers--elders and deacons, amenable to the local congregation and subject always to the authority of God's word. The church is not for the officers but the officers for the church. If the church is the most important institution in the world, then we can hardly attach too much significance to the office of deaconship and eldership. It is the zero hour in the life of a congregation when elders and deacons are selected by that congregation.

Scriptures concerning Elders' Work

Acts 20:17, 28-32; I Tim. 3:1-7; Titus 1:5-11; I Tim. 5:17-19; I Pet. 5:1-4; Eph. 4:11-13; I Thess. 5:11-14; Heb. 13:7, 17.

I. They have a work to do.

(I Tim. 3:1 "he desireth a good work." It is a job, not simply a position of rank or honor. The elders have no special right to do works of Christian service; but have the special responsibility to do and to oversee.)

A. The names used to designate the officer indicate the

duties attached to it.

1. elders (πρεσβύτεροι, old men), Acts 14:23; 20:17; I Tim. 5:17; Titus 1:5; I Peter 5:1.
2. bishops or overseers (ἐπίσκοποι), Acts 20:28; I Tim. 3:1-2; Titus 1:7.
3. pastors or shepherds (ποιμένες), I Peter 5:4; Eph.4:11
 - a. feed (ποιμαίνω) literally, shepherd. Acts 20:28; I Peter 5:2.
4. rulers or superintendants (προϊστάμενοι) I Thess.5:12; I Tim. 5:17.
5. teachers (διδάσχαλοι) Eph. 4:11; I Tim. 3:2; 5:17; Tit. 1;9.
6. rulers or leaders (ηγούμενοι), Heb. 13:7,17.
(The elders are to teach, shepherd, oversee, and hold responsibility for the church.)

"Feed the church of the Lord which he purchased with his own blood." Elders hold the life of the church in their hands as a trust.

1. "Take heed...to feed." (προσέχετε...ποιμαίνειν) Acts 20:28b.
2. "Therefore watch ye" (διὸ γρηγορεῖτε), Acts 20:31a.
3. "Obey...for they watch on behalf of your souls..." (πειθεσθε αὐτοῖς γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν υἱῶν ὡς λόγον ἀποδώσεσ) Heb. 13:17.

B. Indications of the extent of their work

They may have to watch the flock by night--a young man or woman in public dances, a man covetous in his business, a person young or old being led into the snare of gamblings or idleness, exposed to the soul disease of getting something for nothing. I Peter 5:2-4: "Tend the flock of God which is among you (ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ exercising the oversight not of constraint but willingly, according to the will of God, nor yet for filthy lucre but of a ready mind, neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.

I Thess. 5:12: "But we beseech you, brethren, to know them

that labor among you, and are over you in the Lord, and admonish you; (V. 13) and to esteem them exceeding highly in love for their works sake. Be at peace among yourselves. (14) And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all." "Fainthearted" is literally feeble-minded--weak in will or understanding, wanting firmness or constancy, irresolute, wanting in courage, depressed by fear, easily discouraged. "Longsuffering" is to be of a long enduring spirit, not to lose heart, slow to anger, slow to punish, patient in bearing injuries and offences.

II Tim. 2:23-26: "...Must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves;"

The flock, the whole flock, everyone in the flock is to be tended, fed, guided, watched over and guarded. If a shepherd would tend his sheep as many elders tend the flock of God, his sheep would certainly be sick, weak, and lean, and often lost even as the flock of God is. Supervision of the teaching in the Sunday School. Supervision of the teaching in the home.

If a member absents himself from the Lord's table, the work should be so well in hand that the elders take knowledge of the fact and act accordingly.

Note: We can see why elders must be carefully selected; why we are given such strict divine qualifications. The Christian Way of life is a "strait" (strict) and narrow way" for everyone entering into the Kingdom, but the elders must be such men that they keep the others in the narrow way without being a farce, without falling themselves, and without inviting rebellion.

Note: An erroneous popular obsession and the blame for it. The obsession has widely obtained that we elect elders primarily to preside at the Lord's table on the Lord's Day and to share in the discussion of finances at the monthly board meeting...The high and noble calling of the elder, his glorious opportunities and tremendous responsibilities, his heaven ordained work is all but lost sight of in the maze of departures from the divine pattern...The placing of the blame for this

state of affairs has largely been a matter of "passing the buck." Most of us are somewhat to blame, but allow me to place it in large measure on the shoulders of the preacher, the evangelist who should set things in order (Titus 1:5). Condoning of sin, flirting with worldliness in heavenly places, flattery ---those we frequently substitute for the declaration of the full counsel of God. If any preacher preach, let him preach as the oracles of God--he may lose his job, or even if he doesn't he may incur the displeasure of a great host; but he will save his own soul and the souls of some who hear. (Ezek. 9:6)." --Geo. M. Elliot

Corrective discipline is one of their great responsibilities as shepherds. I Tim. 5:20-21: "Them that sin reprove in the sight of all, that the rest also may be in fear, (v.21) I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality." This was directed to Timothy but falls to the shepherds of the flock. Gal. 6:1: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself lest thou also be tempted."

Summary: Take charge of the Babes in Christ.

1. Guard their progress (See that they do progress) Heb. 10: 23-25; 12:12-13.
2. Restore the falling. I Tim. 5:21; I Thess. 5:14.
3. Preserve correct teaching. Titus 1:13.
4. Eject those incorrigible corrupted in life or teaching. I Cor. 5; I Thess. 3:6,14; Titus 3:10.
5. Receive the penitent after ejection. II Cor. 2:6-8.

C. Manner and attitudes to be used in such work.

Titus 2:15: "These things speak and exhort and reprove with all authority. Let no man despise thee."

"Firmness does not exclude love, and vice versa, love does not exclude firmness...We must love the erring brother; but in loving the sinner, we must take care not to white-wash the sin...On the one hand, there must be no 'get even',

'I told you so', 'cold shoulder' spirit in dealing with the transgressor...On the other hand, any sentiment which we have toward the erring brother which will entice us to tamper with the New Testament teaching is not. 'love uncorruptible.' When the cold tide is carrying a brother to his death, we should not give him the icy end of the board; neither should we refuse him the means of salvation for fear of offending...So, "Let all that you do be done in love'. ..'Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.' (Eph. 4:31,32)." George M. Elliott.

II Tim. 2:23,26: "...must not strive...be gentle..patient ...in meekness..."

I Peter 5:2-4: "...not be constraint, but willingly..a ready mind...Neither as being lords over God's heritage, but being ensamples..."

Gal. 6:1: "...in the spirit of meekness."

II Cor. 4:1,2: "...not walking in craftiness, nor handling the word of God deceitfully...but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

D. The ruling authority of the elders.

1. They are to rule.

a. "Remember them that have the rule over you. (Μνημον εθετε των ηγουμενων υμων) Heb. 13:7.

b. "Obey...submit" (Πεθεσεθε τοις ηγουμενοις...) Heb. 13:7.

c. "Salute all them that have the rule over you," (Ασ πασασθε παντας τοδς ηγουμενους) Heb. 13:24.

Note: These passages are translated in the Emphatic Diaglott "leader," in Rotherham "those who are guiding you."

d. "that are over you" (τοδς προζσταμενους υμων) I Thess. 5:1.

e. "...the elders that rule well..." (οι χαλωδς προεστω τεδς πρεσβυτεροι) I Tim. 5:17.

f. "one that ruleth well his own house....(but if a man knoweth not how to rule his own house how shall he take care of the church of God?) (ἐπιμελήσεται) I Tim. 3:4,5.

2. There are limits to their ruling power.

a. They are under Christ.

They serve as bondservants of Jesus Christ. God "gave Him to be head over all things to the church, which is His body." (Eph. 1:22,23 and Matt. 28:18). They are not to usurp any authority-- cannot alter the divine law of admission, or the divine law of regulation, or the divine law of ejection.

b. They, under Christ, are servants of the congregation. II Cor. 4:5: 12:15.

This office is a function. It offers no place for ecclesiastical ascendancy but for service. I Peter 5:3: "Not lording it over the charge allotted to you." In III John 9-12, the example of Diotrophes, who loved the preeminence, is condemned. They are not to subject people to themselves but to the Lord Jesus. Elders are not given any power to force submission to their will. All that they do must be done by means of teaching and persuasion and example. Inasmuch as they teach the word of Christ, all the authority of Christ constrains the hearers to submit.

c. They are to be subject to one another, doing their work in harmony and co-operation.

An elder is "not self-willed" (Titus 1:7). No one man is to dominate. We can see the reason for a plurality of elders in every place. "...and appoint elders in every city" (Tit. 1:5). No one man should exercise the authority and bear the burden of the eldership. It is evident that there is no justification in the New Testament for calling one, who is the preacher, "the Pastor." With the other bishops (if he be a bishop) he may be designated a pastor. But he must be otherwise qualified, chosen and devoted to the responsible work of a bishop. It is more scriptural to call him "the minister." To take all the shepherding, pastoral work and responsibility from

the elders and put it on one man who happens to be preaching for the church is a very grievous error, fatal to the highest and sanest leadership in a church.

II. They have submission and respect due them.

The eldership has almost all duties and no rights, but:

1. If they are to teach, the congregation must receive their teaching as long as scriptural.
2. If they are to rule, it is the duty of the members to submit to all their acts of discipline which are not in violation of the law of Christ.
3. If they are to correct the worldly they will be expected to be likely to make enemies and to be slandered, so the church should not be prejudiced by gossip or rumor against them.

I Tim. 5:19: "Against an elder receive not an accusation except at the mouth of two or three witnesses."

I Tim. 5:1: "Rebuke not an elder but exhort him as a father." This instruction even to a proven preacher having the inspiration of the Spirit of God.

I Tim. 17,18: "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and teaching; for the scripture saith thou shalt not muzzle the ox when he treadeth out the corn; and, the laborer is worthy of his hire."

Gal. 6:6: "But let him that is taught in the word, communicate unto him that teacheth in all good things."

I Peter 5:5: "Likewise ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility to serve one another; for God resisteth the proud, but giveth grace to the humble."

III. The congregations have responsibility to God and to men to select elders who are both worthy and capable of doing the work God wants them to do. We should always strive to uphold the standards divinely set for the church and its workers.

QUESTIONS FOR DISCUSSION OF THE WORK OF ELDERS

by Seth Wilson
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The Elders and the Bible School

1. Should the elders interview each prospective teacher of the bible school before permitting the individual to teach?
2. If a teacher is failing to teach the bible because of lack of ability and understanding, what action should the elders take?
3. If a teacher is willfully refusing to teach the bible or is perverting the truth, what action should the elders take?
4. How often should the elders, or a representative of the elders, visit every class of the bible school?
5. How can elders keep informed of literature used in the various departments of the bible school?
6. What responsibilities do the elders have for preventing the bible school from becoming a duplication of the worship service?
7. What efforts do elders make to increase regular attendance in the bible school?

The Work and Problems of the Elders in Relation to Missionary Work

1. Are the elders of the local congregation responsible for the actions of living-link missionaries on the field?
2. Should the elders personally approve and invite visiting missionaries to speak to the church?
3. What responsibility do elders have in teaching missions to the congregation?
4. How are the elders present at this meeting active in the mission program of the congregation where they serve?

The Relation Between the Elders and the Youth Program of the Church

1. What part do the elders have in supervising the program of the Christian Service Camps?
2. What responsibilities do the elders have in providing a youth program in the local congregation?
3. What encouragement do the elders give for youth to attend Christian Service Camps?

QUESTIONS FOR DISCUSSION OF THE WORK OF ELDERS

by Seth Wilson

4. What courses are taught in Christian Service Camps which reveal the qualifications and functions of the elders in the local congregation?
5. How do the elders oversee the selection of youth sponsors?

The Relationship of the Elders to the Preacher and the Evangelistic Program

1. Should the preacher be an elder of the congregation with full rights and privileges of the eldership?
2. What dangers, if any, are there of preachers dominating the elders?
3. How can the proper relationship between preacher and elders best be maintained?
4. How should the elders select an evangelist for special meetings?
5. How often should special evangelistic meetings be held?

The Elders Shepherding the Flock, Calling in the Homes, Dealing with Personal Problems

1. How much time do the elders present at this meeting spend in making personal calls in the homes of church members?
2. What program is best for serving home communion?
3. What plan is best for providing for widows and orphans?
4. Should the church have an emergency benevolent fund? If so, who should determine the use of the fund?

THE DEACON'S ROLE IN MINISTERING TO THE BODY

by Warren Andrews
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I. SPIRITUAL BUSINESS:

- A. Earnestly uphold the faith. - I Tim. 3:9
 1. Strikes at the very core of usefulness.
 - a. Must work diligently for the church.
 - b. Faith and works are more than qualifications.
 2. Stands between the worshipper and Lord's Supper.
 - a. Kindness and consideration important.
 3. Inactivity will disqualify as surely as worldliness. II Cor. 8:11

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- B. Office instituted by apostolic order. -Acts 6:3
 - 1. Appointed over certain business.
 - 2. Account indicates official capacity within the church.
 - a. They planned - decided - implimented.
 - 3. Included within the continuing polity of church.-Phil.1:1

II FINANCIAL BUSINESS:

- A. Finance Committee:
 - 1. Church Treasurer and Assistant are natural chairmen.
 - 2. Preparation of budget.
 - 3. Auditing of books.
 - 4. Comptrollers of funds.
 - a. Church Board authorizes payment.
 - b. This Board should be so designated by the congregation.
- B. Ways and Means Committee:
 - 1. Promote projects to suit funds.
 - a. Discourage deficit spending.
 - b. Encourage challenge to faith.
 - 2. Provide funds for projects undertaken.
 - a. Building fund drives.
 - b. Mission fund projects.
 - c. General fund support.
 - 3. Purchasing Agent for church.
- C. Annual Commitment Program:
 - 1. Lead in example.
 - 2. Lead in accomplishing program.
 - 3. Implimenting Committee.

III. PROPERTY BUSINESS:

- A. Safeguard from legal infringement.
 - 1. Legislation: Protect tax-exempt status: Articles of Incorporation.
 - 2. Clear title: Proper deed: Adequate insurance: Trustees.
- B. Protect from natural deterioration.
 - 1. Building and contents. (church parsonage)
 - 2. Land: Erosion: Lawn: Sign: Parking lot: etc.
 - 3. Management of property: Irrigation: Snow: Janitorial: Waste.
- C. Increase Evaluation:
 - 1. Improvements: Additions: New construction: Repair: etc.

THE DEACON'S ROLE IN MINISTERING TO THE BODY

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IV. PERSONAL BUSINESS;

- A. Bevevolence: Missionaries: Evangelists: Members: General.
- B. Service: Transportation: Ushering: Lord's Supper.
 - 1. Bring them in - Seat them comfortably - Serve them Spiritual food.
- C. Favor: Reasonable personal service in emergency. Assist other officers. WARNING: Deacon not to be made flunky.

THE WORK OF ELDERS

by Woodrow Phillips
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SOME PRELIMINARY SCRIPTURES AND QUESTIONS which we need to consider:

Read these passages carefully in their context: Gen. 24:2; 50:7; Num. 11:16,17; Matt. 15:2; Acts 4:8; 6:12; 11:30; 13:1; 14:23; 15:2,4,6,22,23; 16:4; 20:17,28-32; 21:18; 24:1; I Cor. 12:28; Phil. 1:1; Eph. 4:11-16; I Thess. 5:12-14; I Tim. 3:1-6; 5:17-19; Tit. 1:5-11; Heb. 13:7,17,24; James 5:14,15; I Pet. 5:1-5; I John 1.

1. What does the term "elder" mean?
2. What does the term "bishop" denote in the New Testament?
3. What did the term "pastor" refer to in the days of the apostles? Eph. 4:11; I Pet. 5:1-4
4. Who directed the teaching of the local congregations in the first century?
5. When was the term "elder" first used to describe an office or official?
6. What term carries the thought of rulership?
7. What word means "shepherd?"

8. What is the marital condition of the eldership?
9. To what is "ruling his own household well" applicable?
10. Does this completely exclude single men from the office of elder? Defend your answer.
11. Explain the qualification, "not given to much wine."
12. Why do you feel as you do on this question of drinking wine?
13. Are the qualifications set forth in the N. T. for the eldership impossible to meet?
14. Explain your answer to #13.

THE WORK OF THE ELDERS AS INDIVIDUALS

This primarily refers to the elder as a Christian, the experience shared by all those who would follow Christ. Yet in some actions the elder sets himself apart from his fellow believers. These actions are quickly seen in his home establishment and in his ability to propagate the faith.

Are these qualifications actually different from the responsibilities of all Christians?

How valuable is the elder's Christian example?

Responsible Christian action ought to be a prime consideration in selection of elders.

How Christian must an elder be? Are there degrees of Christianity?

How can we improve our Christian witness in our home community as individuals?

What would be the total impact of a consecrated eldership in all of our churches?

Attempt to define consecration.

Do we tend to turn from grace to law in such definitions?

What scriptural principle can provide unlimited advance?

Consider Rom. 8:3-14; 12:1-8; I Cor. 10:31,32; Gal. 2:20,21.
Christ living in me to the glory of God.

THE WORK OF THE ELDERS AS CHURCH REPRESENTATIVES

Here we use the term "elder" in its official New Testament sense denoting an office.

The word "elder" is of Hebrew origin. In the O.T. it was used extensively as a title for rulers of tribes and nations. Gen. 24:2; 50:7; Num. 11:16,17.

The same title is used often in the N.T. I Pet. 5:1; I Tim. 5:17; II John 1.

We are interested in this word mainly as it denotes an office in the church.

Even in the N.T. the same word "elder", sometimes refers to the office of a ruler of the Jews. See Acts 4:5,8; 6:12; 24:1.

The Greek word is "presbyteros", which literally means one who is older. But not every older man can be an elder in the official sense. Attainment and growth in the Christian life is more important than years. No age is specified in the scriptures.

In I Tim. 4:14 the word "presbytery" appears. It is simply the Greek "presbyteriou" anglicized. If translated, it would read "the body of elders."

"Elders, among the Jews, were the rulers of the people, prominent men who took the lead in directing and controlling affairs. The elders of a city correspond to councilmen, just as we now call them 'city fathers.' The elders of the people were their representatives and rulers in government and management of affairs pertaining to the public welfare. As an official term, therefore, this word expresses the idea of government by men of age, prominence, experience and wisdom. It indicates that this office is one that imposes important duties and grave responsibilities, and that it should be filled by men who are competent to perform the work devolving upon them

efficiently and successfully. It indicates that an incompetent eldership is a great misfortune, and disastrous in its consequences."

--W.L. Hayden, p. 51, CHURCH POLITY

It is the work of the elders to conduct the business affairs of the church, with the delegated authority of the congregation behind their decisions. This eliminates the impossible task of convening the entire Christian community every time some minor matter must be decided.

The elders also guide the church in the larger decisions where congregational voice is deemed necessary, by the carefully and prayerfully made recommendations.

It would follow that the elders also control the activities of the deacons as servants of the church, since the elders regulate the church's action by their decisions.

This is not a unilateral action, for the N.T. teaches the plurality of elders.

Also, as representatives of the congregation, they are responsible to the congregation, and by their qualifications for the office--responsible to Christ, according to the requirements of the N.T. itself.

It might be good to suggest that they exercise the executive power of the church alone, since the Scriptures provide both the legislation and authority for judicial action.

Benevolence, education, evangelism, worship and community life all come under the responsibility of the eldership.

THE WORK OF THE ELDERS AS BISHOPS

"Bishop" is a term not commonly used in our churches. We have some inherent prejudice against this title because of its hierarchical connotations in modern church usage. Yet it is used in the N.T. in describing the work of elders, and in reference to the office. Read I Tim. 3:1,2; Tit. 1:7; Phil. 1:1.

"Bishop" is from the Greek word "episcopos" which literally means an overseer or superintendent.

In I Peter 2:25 this word is used in reference to Christ as the guardian of our souls.

Apparently in the N.T. the word "bishop" is used to denote one who has been appointed to oversee or superintend the interest of a particular congregation. Phil. 1:1.

There is no record of its use to indicate an official over more than one congregation. Historically you must come into the third century to find the title of bishop applied to a church officer ruling over a group of churches. There is some indication that one elder became the presiding officer for a set period of time over the eldership of a local congregation. In the second century these were called "monarchical" bishops. Presumably we have hit upon the notion of the "chairman of the board" in much the same fashion. This selection of leadership is certainly not hierarchical.

Notice that the words elder and bishop are used interchangeably in the N.T. Acts 20:17,28; Titus 1:5,7.

Since then, the word bishop itself indicates an overseer or superintendent, we can quickly grasp the work this must involve in relation to the congregation.

The church is the Christian community in any locality. It must have community life to be energetic and expanding, as well as to care for the needs of its members.

The community life is under the direction of the elders. What, in your mind, must the community life of the church include?

Without faithful participation himself, how can a bishop be qualified to superintend?

COMMUNITY LIFE MUST INCLUDE THE ENTIRE RANGE OF ACTIVITIES WHICH ARE NECESSARY for the well-being of each individual member of the church.

Here is where our churches have fallen short of the New Testament ideal.

BENEVOLENCE--caring for widows, orphans, handicapped, those temporarily destitute by disaster, and emergency needs is benevolence. This need not be charity. Self-help is the New Testament action indicated.

SOCIAL LIFE--We are a leisure-minded people. The church cannot provide every avenue of pleasure that may be legitimate for Christian usage, but it can provide far more than is generally recognized. That particularly of youth and advanced age.

OUTREACH-----Consciousness of the need of others is an American virtue. It needs to be a church responsibility in relationship to our total global mission. Missions can revitalize any church program when properly introduced and maintained.

THE WORK OF THE ELDERS AS PASTORS

Again, "pastor" is not a term commonly used for our elders. We often refer to the preaching minister as the pastor, and he many times fills the position of a teacher and shepherd. However, this word is used in the N.T. only in Eph. 4:11 and refers to the elders. It definitely describes a most important part of their work.

Read these Scriptures: Eph. 4:11-16; Acts 20:28-31;
I Peter 5:1-5.

The Greek word is often in the verb form, meaning to shepherd, frequently translated "tend" or "feed". It is evident that this title describes the work of pastoring. Since Christ in I Peter 5:1-4 is called the Chief Shepherd, it clearly suggests that the elders are undershepherds.

The responsibility of tending the flock of God is all too lightly regarded.

It is certainly permissible for the congregation and the elders to hire a pastor to lead in this work but this does not elim-

inate the work of all the other elders in pastoring.

This is closely related to the work of the elder as a teacher, but here the elder is serving as overseer as well as laboring in the propagation of the faith.

Under the position as pastor comes the work of directing the worship, home visitation, and teaching program of the church.

To "feed" the flock is to impart spiritual nurture to each member.

Worship is a means of feeding. The feasting at the Lord's table, properly understood, is the highlight of the Christian's week.

The preaching of the Word is feeding the flock upon the Bread of Life. Here again the pastor must be certain that his flock is being properly fed. If he does not preach himself, he is the guardian of the pulpit so that heresy, digressive doctrine or anything other than the Word of God will not be preached to the flock.

To divide the membership under the direction of the elders and to rotate the divisions to allow the pastors better opportunity for home visitation is a good plan. A general rule might be to place twelve families under each elder and have him visit them once each quarter inquiring as to their spiritual, material and social welfare and needs.

Thus a congregation of 50 families (about 200 members) could be cared for by four elders and with only one call each week for each elder. The entire congregation would be called upon by all the elders under a rotation system in one year's time.

Home visitation of this kind is not necessarily evangelistic, but it is a good practice for complete shepherding.

It is in this matter of being shepherds that I fear our elders fall the farthest short of the N.T. instructions. Yet this is not an impossible task nor one that is burdensome. What a real blessing it is when faithfully performed with evident joy of

serving.

It is a good suggestion to take one deacon with you as you make your pastoral calls, in order to help him grow toward proficiency in the work which may one day be his.

How many churches do you know that have tried this rotation pastoring by the elders? Is this a workable program?

Do you think the one man pastor system is adequate, no matter how hard your preacher works at the job?

Would this eliminate the need for a paid preacher? Why not?

Would this program increase his efficiency and outreach? How?

Do your elders actually look out for the flock by attention to them at worship?

What has the failure of this practice produced in our churches in this generation?

Would not a return to pastoring by the eldership remove this grave danger to the practice of New Testament Christianity?

Shepherding and teaching are closely interrelated in the work of the church.

Naturally this indicates a personal qualification to teach. Many have argued that an elder does not need to teach, but that he is to supervise the teaching. That may be true, but nothing so hampers a school as to have supervisors who know nothing of teaching.

Pastoring requires teaching, I may agree that this does not require standing before a class as a teacher, but I cannot agree that the elder can be properly qualified who does not know the content of, or how to impart, the Christian message.

Read these Scriptures: Eph. 4:11; I Cor. 12:28; Acts 13:1; II Tim. 2:2

Note especially: I Tim. 3:2; 5:17; Tit. 1:9.

It does not follow that all the teachers must be elders, or that all the teaching must be done by elders. See Tit. 2:3,4. A strong indication is made that the elders are to supervise all the teaching.

Every Christian has responsibility to teach the Word of God to others. See Matt. 5:13,14,19; Col. 3:16; Tit. 2:3; Heb. 5:12; 3:12,13; 10:24,25.

It is imperative that the elders know the thing to be taught, the Word of God. They must constantly give a strong voice in upholding New Testament principles.

As teachers, they are to deliver the faith, not only to their own generation, but to future generations. They must reverence the Bible as the complete revelation of God. They are commanded to commit the same to faithful men who shall be able to teach others also (II Tim. 2:2).

As a teacher the elder is constantly before the congregation and under observation. He must be on guard not to dominate, and not to retreat in the face of any error in teaching that may be introduced into the studies or the lives of members.

CONCLUSION: The apostles seemed to consider themselves to be elders. At least, Peter and John so refer to themselves. I Pet. 5:1; II John 1; III John 1.

The churches of the N.T. day, soon after their beginning, had elders to lead them. See Acts 14:23; 15:2-6; 20:17,28; 21:17-24; Phil. 1:1.

Here are the specific duties listed:

Acts 11:29,30 - representing the Jerusalem church in receiving an offering

Acts 15:1-29; 16:4 - conferring with apostles and others about a matter of dispute

Acts 20:28 - feeding (shepherding) the flock

Acts 20:29-31 - watching and protecting the flock from "wolves"

Acts 20:35 - helping the weak

- Acts 21:17-24 - giving advice on how to allay false opposition
- Eph. 4:11-16 - equipping the saints for their full ministry and maturity
- I Thess. 5:12,13 - admonishing and directing the disciples
- I Tim. 3:2 - teaching
- I Tim. 3:3-5 - gently and skillfully taking care of the church
- I Tim. 5:17 - laboring in the Word and teaching
- Tit. 1:9-11 - exhorting in sound doctrine and convicting gainsayers
- Heb. 13:17 - watching on behalf of souls, leading the flock
- James 5:14,15 - praying for the sick
- I Pet. 5:1-5 - setting an example, exercising oversight.

ELDERS AND CHRISTIAN EDUCATION

by Woodrow Phillips
used by permission

1. Christian Education is a church responsibility. "Teach others also", II Tim. 2:2
 - a. Since the elders are the church's spiritual overseers, this becomes their responsibility.
 - b. Elders ought to encourage by all means the fulfilling of this basic need for Christian nurture and training.
 - c. The untaught church is a wayward and willful church.
 - d. The church that understands God's will is best equipped to accomplish it.
2. Christian Education in the local church.
 - a. This may be divided into several phases of which the Bible School is one. Preaching, teacher training, youth programs, etc. are others.
 - b. A program that reaches every member and enlarges the membership should be the elders objective.
 - c. An organized program will more nearly meet these aims.
3. Christian Education outside the local church.

- a. This includes Bible Colleges, conventions, camps, rallies, etc.
- b. The eldership should take an active interest in all these specialized types of Christian Education.
- c. To take an active interest is to safeguard your own church school.
- d. To participate is to help in the total Christian Education program.

4. Specialized Christian Education.

- a. Again this would include the Bible College.
- b. This education provides ministers, missionaries, and special workers. Therefore, it should be of special interest to elders who lead in the selection of such workers by the local churches.
- c. Become acquainted with this type of education by reading about and visiting the Bible Colleges.
- d. Help maintain these schools to enlarge the church's education program.

5. Safeguarding the faith.

- a. No local church, Bible school, college, camp, or convention is any more alert spiritually or more faithful than those who attend and help direct its functions.
- b. You need to study and be aware of trends in literature, teaching, etc., and to give a strong voice for the New Testament principles.
- c. Guard your local congregation in this manner.
- d. Your own spiritual development will help others.

6. Supporting the total program of Christian Education.

- a. Help encourage the church to meet the needs of Christian Education.
- b. Be a Christian Education booster.
- c. Give liberally yourself.
- d. Recruit for the Bible school and specialized service.
- e. Serve on special boards and trustee groups as much as you can.
- ~~f. Be active in all Christian Education enterprises to~~

encourage others and to safeguard the faith.

Elders and the Bible School

1. The Responsibility and Qualification "to teach."
 - a. The elder is to be "apt to teach."
 - b. This may not require class leadership but certainly indicates such ability.
 - c. "to teach" here must mean also a knowledge of the Word of God.
 - d. How can the elder select teachers and safeguard the teaching, if he does not so qualify?
2. Oversight without disturbance.
 - a. We need no Diotrephes in the church.
 - b. Oversight without disturbance requires a clearly defined relationship between elders and the Bible school.
 - c. Teacher qualifications should be set by the elders.
 - d. Approval of all teacher appointments should be also required.
 - e. Act as a group--not individually in any discipline problem.
3. Fixing personal responsibility for the Bible School Program.
 - a. This is one of many reasons for organization.
 - b. Departmental superintendents and Bible school superintendents should understand their responsibility for both teachers and teaching.
 - c. Monthly teachers' meetings should iron out difficulties.
4. Evaluating the effectiveness of your Bible School Program.
 - a. As elders seek to determine if your Bible school is efficient.
 - b. Is it reaching new pupils?
 - c. Is it teaching the Word of God?

- d. Are converts coming from the Bible School?
 - e. Is the church aided because of your Bible School?
5. Providing the means for better Bible teaching.
- a. Better materials, housing, etc. are church responsibilities.
 - b. Better qualified workers---specialists can be secured from our Bible colleges.
 - c. Encourage your teacher training classes.
 - d. Take part in them yourself.
 - e. Review all literature used etc.
6. Encouraging the Bible School by faithful study in the school's program.
- a. Bible school is for adults too and can mean the difference between spiritual attainment and spiritual bankruptcy for you.
 - b. Don't fail to attend your own Bible school class.
 - c. Your participation is your finest endorsement.
 - d. Your giving is your seal of approval.
 - e. Your own soul will benefit from Bible school attendance.

All of these together give a brief composite of all the work of elders. Diligent study of these passages will help us all to realize the full responsibility that God has placed upon this office. If you are an elder, you will determine to increase your effectiveness as a leader in the local congregation. If you are not an elder, you will have respect for their efforts and support them with cooperation, with prayer, and with financial aid as needed (I Tim. 5:17,18). You will submit to them when they try to minister to your spiritual needs, and follow their teaching and direction as far as it is faithful to the Word of God. You will also feel more the need to be careful in choosing men for the work, to give consent to those who can do the work, and removing from office those who cannot do it according to the will of God.

THE PASTOR OR THE PASTORS?

by Chester Williamson
used by permission

In most of the religious denominations, "the preacher" possesses greater authority than any other member of his congregation. Hence, he is appropriately called "the pastor," with the modern meaning, "the minister or priest in charge of a congregation or parish." Some of them list elders among the officiators, but always as subordinate to the "pastor."

But does this title accurately indicate the relationship which "the preacher" of a church after the New Testament pattern has to a local congregation? When a minister of a Christian church or church of Christ assumes the title--as many of us do--does it not contribute to the confusion concerning New Testament church polity?

ORIGIN OF WORD

The word pastor, apparently, is an adaptation of a Latin word meaning "to feed." It came to us with minor changes of structure, through the old French and medieval English languages.

The first syllable, past, carries the verbal idea, "to feed" and the second syllable, or, is a suffix, denoting "one who does what the verbal part of the word indicates."

Even the early Latin ancestor of the word was used to denote one who, not only fed, but guided, protected, and nursed the flock. In our English New Testament, pastor is used to translate the Greek word poimen, which expressed the same total meaning. In short, it is synonymous with shepherd.

Just as every Christian is a missionary in the sense that he is sent to help carry out our Lord's Great Commission, and an evangelist in that he is to carry the Gospel (Good News) to others, he also has responsibilities in connection with the feeding and guiding (according to Biblical instructions) and with the spiritual care of himself and of other members of the flock. Hence, he is, to some extent, a pastor.

There is no question but that "the preacher" has special

and heavy responsibilities along this line, but it is appropriate to refer to him as "the pastor"?

CLASSES OF WORKERS

Ephesians 4:11 says: "And he gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers." Here we have four classes of workers listed.

The work of the apostles would necessarily include both evangelizing and shepherding, and ample Scriptural references could be adduced to show that they did both types of work.

We also have recorded prophecies by Paul, Peter, and John (e.g., Revelation). But their work was so thoroughly characterized by their witness to the resurrection of Jesus that apostle became an apt and inclusive technical word to name them.

Prophets were direct spokesmen of God. Not all of them were apostles; hence, the need for this title in listing New Testament workers. But Paul says, in I Cor. 13:8, "...whether there be prophecies they shall be done away." What can this possibly mean, except that the prophetic function in the church would cease?

The time came when eyewitnesses to the resurrection of Christ were all dead, and when God's revelation was completed, direct spokesmen for God were no longer needed.

But the need for evangelists and pastors continues. Most commentators seem strangely confused as they seek to explain the work of these two classes of Christian workers in the terminology of an apostate church.

Acts 21:8 refers to "Philip the evangelist." Why was Philip called the evangelist? Someone has said that that was to distinguish him from Philip the apostle, but the added clause, "who was one of the seven," takes care of that. Evidently, he was called an evangelist because of the nature of the work in which he was then engaged. See Acts 8.

When Paul enjoined Timothy to "do the work of an evangelist" (II Tim. 4:5), he was not merely saying, "Be a soul winner, as every Christian should be." His letters to Timothy and Titus contain many teachings which are applicable to every Christian but their general tenor is that of instruction to a special class of workers.

And the work of that special class seems to correspond largely with that of "the preacher" of today. It is suggested that since the early evangelists did not remain with a particular congregation over a long period of time, "the preacher" should not do so today. It should not be forgotten, however, that these men served at a time when new congregations were springing up very rapidly. They served in the way most practical for their time; we should do the same. Paul said nothing in his "epistles to evangelists" which recommends a short ministry.

Does the phrase, "pastors and teachers" refer to the same class of workers as the work evangelists? No, these are obviously separate listings. Note several Scriptures which seem to imply that "pastor and teacher" is a suitable title for an elder or bishop (I Tim. 3:2; Titus 1:9).

ELDERS--PASTORS

"And from Miletus he (Paul) sent to Ephesus, and called to him the elders of the church" (Acts 20:17). To these men he said, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which He purchased with His own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock..." (Acts 20:28,29). A pastor is one who feeds and tends the flock, and elders are instructed to do this work.

Again, it is to elders that Peter addresses himself when he writes: "Tend the flock of God...exercising the oversight, not of constraint, but willingly,...nor yet for filthy lucre, but of a ready mind, neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock" (I Peter 5:2,3).

That he is addressing these men as pastors is also made evident by I Peter 5:4, which says: "And when the chief Shepherd (archpoimenos or chief pastor) shall be manifested, ye shall receive the crown of glory that fadeth not away."

Why not reserve the name pastor as a helpful synonym for elder? Why not select for the office only men who are qualified to lead--not boss--in the feeding, nursing and general spiritual oversight of the flock? Why not permit "the preacher" to lead--not boss, nor be the only worker-- in the evangelistic phase of the church's work? Why not all work together in the total program of the church?

-from THE RESTORATION HERALD
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YOU SHOULD READ
THE EVANGELIST AND THE ELDERS

The problem about which we are concerned is one which arises when an evangelist is called to a church and immediately gives himself to what he terms "setting the church in order." Most assuredly there are few churches which do not need guidance into a more perfect understanding of the New Testament ministry, but in too many instances the setting of the church in order consists in removing the present eldership from offices to which they have been appointed by the congregation and setting in their places men chosen by the evangelist. More often than not such a practice results in division in the congregation and goes beyond the duty invested in the evangelist. Our purpose is to discover what the relation is between the evangelist and the eldership.

The primary task involved in the office of the evangelist is that of preaching the good news of the Grace of God as revealed in the Gospel of Christ. This fact is seen from the meaning of the word "evangelist" which is derived from a word meaning, "to preach or proclaim good news." At a later time it will be shown that in particular instances oversight is vested in the office.

THE EVANGELIST AND THE ELDERS

TIMOTHY

It is an office which is to be filled under the direction of the church and its eldership. When Paul arrived in Derbe and Lystra, a disciple was found whose name was Timothy. Timothy was recommended very highly to Paul by the churches in Lystra and Iconium. Paul made investigation and found the recommendation well directed.

The churches, under the direction of the Eldership set Timothy aside to the work of the evangelist. (I Tim. 4:14) Paul himself imparted to Timothy the Miraculous gift of the spirit which enabled Timothy to be equal to the occasions when the exercise of the gift would be needed. (II Tim. 1:6) The latter gift is not a prerequisite for present day evangelists inasmuch as the perfect revelation for the church is given in the pages of the New Testament (I Cor. 13:10), which the evangelist is to employ in lieu of the special gift of the spirit.

The procedure followed by the churches in Lystra and Iconium setting Timothy apart for the work of the evangelist is wise and orderly. The same procedure must be followed today. The church is charged with evangelism. There is a sense in which every individual in a local congregation can evangelize, but there is also a broader area of work to be done which cannot be by every individual. The church in Jerusalem may evangelize Jerusalem but the church in Jerusalem cannot go to Africa. Nevertheless Africa must be evangelized. The church in Jerusalem has access to the office of the evangelist. She can choose out from her number and recommend to the office of evangelist that man in whom she has confidence and in whom is seen to abide the qualities required of an evangelist. The church can then duly ordain that man by the laying on of hands, accompanied by fasting and prayer and recommend him to Africa as one who can be trusted "to hold fast the form of sound words."

It can be seen from the case of Timothy that the evangelist is a servant of the church therefore, that he is to exercise his office in such a way as to bring no reproach upon the church, and hence to Christ, nor to cause the church to regret its decision to place confidence in him as a qualified evangelist.

THE EVANGELIST AND THE ELDERS

In view of that which we have seen we conclude that no man has the right to appoint himself as an evangelist and go about setting the churches in order as has been suggested in presenting our problem.

Evangelists may deny that they have any responsibility to a church or churches, and this because of the task which is laid upon them. But let them know that even such an eminent Evangelist as Paul the Apostle was under the oversight of the church in Antioch.

THE WORK OF PAUL AND BARNABAS AT ANTIOCH AND ELSEWHERE

Barnabas, who was sent to Antioch to note that which was done, along with Paul, spent much time teaching the brethren. Nothing is said about the organization of the church in Antioch. However, these two men of God, serving as evangelists from the church in Antioch passed through the regions of Lys-tria, Iconium, and Antioch, and confirmed the souls of the disciples and exhorted them to continue in the faith. They remained long enough to ordain elders in every church located in the vicinity of these towns. These were new churches brought into existence through the proclamation of the gospel, though yet lacking in some things, particularly having the office of the elder filled. To the work of ordaining elders Paul and Barnabas gave themselves. It was their responsibility to set in order the things that were lacking. How did they fulfill their obligation? Did they choose the men and ordain them, or did the congregation do the choosing, leaving Paul and Barnabas to prescribe for them their duties, and at the same time to ordain them? To these questions we seek an answer.

WORDS TRANSLATED "ORDAIN"

"Ordained" in Acts 14:23 translates a word which means to "stretch out the hand" "elect," "appoint." It is used in one other place in the New Testament in connection with a brother chosen by the churches to accompany Paul and Titus with the bounty which had been collected. The context is clear that neither Paul nor Titus were responsible for choosing, but rather the congregations were. Paul and Barnabas did not choose those elders themselves but left the choice to the congregations,

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who elected them by a show of hands. Paul and Barnabas pointed out to them what their responsibilities were and set them aside to their task with prayer and fasting on behalf of the congregation.

In the church in Jerusalem (Acts 6) the Apostles were exercising complete oversight in addition to carrying out their tasks of ministering in the word and in prayer. These tasks were more than they could do. They needed help in administering the affairs of the church. The brethren were instructed to "look you out" from among you seven men. The phrase "look you out" includes within it the fact that an examination or an inspection is to be made and the apostles were careful to instruct them in the areas in which they were to do the examining. The disciples followed instructions. They "Chose out for themselves as recipients of this special favor and privilege" involved in serving tables, the seven mentioned in verse five, who, in the judgment of the disciples were "of honest report, full of the Holy Spirit and Wisdom. The apostles advised the disciples to choose those "Whom we may appoint over this business." The word "Appoint translates a word which means "to place or set down." The meaning is to place one in charge of a thing. When the seven were chosen by the brethren they were then set before the apostles who prayed and laid hands on them, thus ordaining, or setting them aside to their new responsibilities, which were pointed out to them.

A passage directly connected to the problem stated in the beginning is Titus 1:5 and especially as the relationship of Titus to the elders is concerned. A careful consideration of this verse in the light of the passages already discussed in this study will serve to help solve the problem. In the verse it will be noted that Paul did two things, and instructed Titus to do two things. Paul first of all left Titus in Crete for a purpose. He instructed Titus to (1) "set in order the things that are wanting." This is a good translation, though may be elucidated by translating thus, "to do that which remains to be done." The text does not tell us what yet remained to be done, except in the second portion of the instruction, namely, (2) ordain elders in every city." "The word translated "ordain" in this verse is the same word used in Acts 6:3, "whom we may appoint over this business." In connection with Acts 6:3 it will be noted that the apostles set to their task those chosen

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out by the congregation of Jerusalem, marking the boundaries of their duties. Titus was to act in the same capacity for the church in Crete, as did the apostles for the church in Jerusalem. Titus was to act in keeping with instructions received from the Apostle, as Paul said, "As I had appointed thee." The word translated by "Appointed" means "To arrange throughout." There is included in the word the idea of a charge given, but more than that, there is included the mode for selecting the elders which mode had been arranged for by Paul himself, and which mode Titus is to follow. There can be no question concerning the mode for selecting elders which Paul had arranged for throughout the boundaries of the church. The clear cut example is given in the discussion of Acts 14:23, which example Titus is to follow, and in Acts 6:1-6, which are in perfect harmony one with another.

CONCLUSION

The office of the evangelist is a divinely given one. The primary task involved is that of preaching, and exhorting, and setting in order the things which may be lacking in the churches. A man must be set apart to the office by a church or churches, having met the qualifications for an evangelist, and is responsible to the church or churches which sets him apart. He must arrange for the appointment of elders in those churches where elders are lacking, following the method arranged for by the apostle Paul. In no instance is he to assume the prerogative of dismissing the elders holding office, and appointing men in their stead. Such is completely contrary to scripture precedent and for that matter, even contrary to sound reasoning. Let them continue to preach the word, exhort the brethren, and leave the selecting of the elders to the brethren.

SHEPHERDING PROGRAMS THAT WORK

by Roy S. Wheeler, Minister
Paramount Terrace Christian
Church - Amarillo, Texas
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INTRODUCTION:

There are three keys to the success of any shepherding program. If we have the right purpose, right people, and the right power, the program will work.

1. The right purpose behind a shepherding program

A. To feed the new "lambs."

1. John 21:15 - Jesus said, "Feed my lambs."
2. Acts 20:28 - "To feed the church of God which He hath purchased with His own blood."
3. This feeding can be done by the Elders of a local church through:

- a. Personal Bible study
- b. New converts class
- c. New Member Packet explanation follow up

B. To oversee the flock

1. Helping bear burdens. Galatians 6:2 - "Carry each others burdens, and in this way you will fulfill the law of Christ."
2. Sharing each other's mistakes. James 5:16 - "Therefore, confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective:" Galatians 6:1 - "Brothers, if a man is trapped in some sin, you who are spiritual should restore him gently."
3. Rejoicing and weeping. Romans 12:15 - "Rejoice with

those who rejoice; mourn with those who mourn."

4. Exhort and convict. Titus 1:9 - "He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it."

2. The right people behind a shepherding program
(I Peter 5:1-4)

A. I Peter 5:2 - "Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be;"

B. "not greedy for money, but eager to serve;"

C. I Peter 5:3 - "not lording it over those entrusted to you, but being examples to the flock." Also consider Hebrews 13:7 - "Remember your leaders; who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith."

3. The right power behind a shepherding program

A. The job is a big one. No minister is big enough to handle the job by himself; thus, elders were appointed to do the work of shepherding. I Timothy 3:1 - "Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task." Titus 1:5-"The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you."

B. No man can do this work without God's help. That is why Jesus promised, "I will be with you always, even to the end of the world." - Matthew 28:20

C. The Spirit through the Word give the elder power to feed and to oversee the flock of God. II Timothy 2:15- "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth."

II Timothy 3:16,17 -"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, (17) so that the man of God may be thoroughly equipped for every good work."

CONCLUSION:

On the following pages you will find three simple Shepherding Programs that have been used in churches according to the size of the church. If worked, these can be successful.

SHEPHERDING PROGRAM FOR MEMBERSHIP UNDER 500

-by Roy S. Wheeler
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STEP NO. 1:

The congregation is to be divided into Fellowship Groups in alphabetical order (zones could also be used; this would depend upon local situations).

- A. Lists will be printed by church office and given to each elder.
- B. Attendance will be kept each week by Silent Roll Call.
- C. A copy of each person's attendance will be given to each elder at the first of each month at Elders' Meetings.

STEP NO. 2

Each elder is to visit with each family under his Fellowship Group during the first month of the program to deliver new church directory, fill out information cards for the families, etc. This should be done by appointment some evening or on the weekend. It would be a great value if your wife could accompany you during these visits.

STEP NO. 3

A phone call should be made to each family in your Fellow-

ship Group not attending church at all during the first month.

STEP NO. 4:

The elder will then personally call on each family not attending for two months, urge their attendance and check to see if there is any problem.

STEP NO. 5:

The elder and minister will call on families who have not attended for three months. These should be appointment calls with the distinct purpose of discussing their problems in relationship to their church attendance.

STEP NO. 6:

As new members come into the fellowship they become the responsibility of the elder over their alphabetical group. He will then:

1. Deliver New Member Packet with contains
 - a. Membership or baptismal certificates
 - b. Information concerning the church, youth, choirs, Bible School, women's work, etc.
 - c. Tracts on church membership
 - d. Membership directory
 - e. Talent and interest sheet
2. Go over financial condition of church (assets and budget) and deliver offering envelopes.
3. He also shepherds them through the year.
 - a. Watches attendance
 - b. Directs them to Bible School Class, etc.

OTHER SUGGESTED DUTIES:

1. It is suggested that elders call their families for special functions, such as revivals, fellowship suppers, special programs at the church, etc.
2. It is suggested that each elder personally pray for the families in his fellowship group. This will be beneficial both to the elder and to the family.
3. It is suggested that each elder get to know his people; remember their birthdays (this information can be taken from the church paper each week), wedding anniversaries, take note of deaths within their families or serious illnesses and remember them during those times.

SHEPHERDING PROGRAM FOR MEMBERSHIP OF 500 to 1,000

STEP NO. 1:

The congregation is to be divided into Fellowship Groups by alphabet (zones could also be used depending upon local situations).

STEP NO. 2:

Each elder is to then choose from his Fellowship Group five (5) men who will serve as shepherds with him in his Fellowship Group. This should be done by a personal visit in the home of the individual with a complete explanation of the program and a commitment to be made on his part.

STEP NO. 3:

The elder and his five (5) shepherds will then divide the Fellowship Group into five (5) groups of equal commitment. Sheets will then be printed for each group so that each elder and his five shepherds will have a list of the people for which they are personally responsible.

STEP NO. 4:

Each shepherd is to visit with each family on his list dur-

ing the first month to deliver new directory, fill out family information cards, etc. This should be a visit by appointment some evening or on a weekend. It would be a great value if your wife could go with you.

STEP NO. 5:

A phone call should be made to each family on your list not attending church at all during the month. Attendance figures will be mailed to you the first week.

STEP NO. 6:

The elder and committee member will personally call on each member not attending for two months.

STEP NO. 7:

The elder and minister will then call on families who have not attended for three months.

STEP NO. 8:

As new members come into the fellowship they become the responsibility of the elder over their alphabetical group. He will then:

1. Deliver New Member Packet which contains:
 - a. Membership or baptismal certificates
 - b. Information concerning the church, youth, choirs, Bible School, women's work, etc.
 - c. Tracts on church membership
 - d. Membership directory
 - e. Talent and interest sheet
2. Go over financial condition of church (assets and budget) and deliver offering envelopes.

3. He also shepherds them through the year.
 - a. Watches attendance
 - b. Directs them to Bible School class, etc.

OTHER SUGGESTED DUTIES:

1. It is suggested that each elder meet with his five (5) shepherds once each six (6) weeks to discuss any problems they may have encountered and to pray for those who are delinquent in their attendance. This could be done at a breakfast meeting, possibly at church on Sunday morning or Saturday morning, or an evening time of fellowship in the home of the elder.
2. It is suggested that each shepherd call their families for special functions, such as revivals, fellowship suppers, etc. just to urge their interest in attendance.
3. It is suggested that each shepherd personally pray for the families in his group. This will be beneficial both to the shepherd and the families.
4. Above all, each shepherd is to get to know his people, remember their birthdays, wedding anniversaries, and to call upon them when they are sick or have personal problems.

SHEPHERDING PROGRAM FOR MEMBERSHIP OF 1,500 AND UP

STEP NO. 1:

The congregation is to be divided into ZONES with as many zones as the church has elders. A city map is to be used and determined by the number of families. Each elder should have the same number of families. Zones are then assigned to the elders.

STEP NO. 2:

Each elder will then choose from his zone the following zone leaders:

a. Zone Evangelist

1. Watch for new families moving into the zone. Call on them inviting them to church and leaving information brochures.
2. Will be given names of all who visit the church from that zone and will make a personal call on them.

b. Zone Shepherd (could be the elder)

1. Deliver New Member Packet which contains:

- a. Membership or baptismal certificates
- b. Information concerning the church, youth, choirs, Bible School, women's work, etc.
- c. Tracts on church membership
- d. Membership directory
- e. Talent and interest sheet

2. Go over financial condition of church (assets and budget) and deliver offering envelopes.

3. He also shepherds them through the year.

- a. Watches attendance
- b. Directs them to Bible School class, etc.

4. Counsel those in his zone who have personal problems.

5. Work with those in his zone who are absent from the services of the church.

c. Zone Fellowship Chairman

1. Make sure all new families get acquainted with other families in zone by inviting them to fellowship (coffee & cake, ice cream, etc.)

2. Plans zone fellowship dinners at church at least once each two months.
- d. Zone Hospitality Chairman
1. Visit all sick and hospitalized within the zone.
 2. Arrange for food to be taken into homes of sick or where there has been a death in the family.

STEP NO. 3:

Each elder will meet monthly with his zone leaders to discuss problems, rewards, etc.

ELDERSHIP DESCRIBED

THE NEW TESTAMENT PICTURE OF ELDERS OF THE CHURCH

-by Seth Wilson
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INTRODUCTION:

We do not own the church. We do not govern it. Christ bought it with His blood, and He is absolute Head over everything pertaining to the church. It is His body and His Kingdom (Ephesians 1:21-23; Colossians 1:13, 16-18; Romans 14:17). The people who make up the body are subject to Him as a King. He is not merely Head of an institution's corporate business. He is Lord of all (Acts 2:36; 10:36). All authority in heaven and on earth is His (Matthew 28:18).

No majority can ever be large enough to set aside His will on anything, or to establish any other rule over His people. Every so-called vote by any member or officer of the church must not express our right to decide or to rule. It must express the consent each of us gives to a person or a policy as being what Christ wants for His church.

We do not have a right to vote in the church as in a democracy; but we have a duty to God to express our understanding of His will for us and to work for agreement with others con-

cerning His will. A "vote" may not settle what is the Lord's will; it may only begin a devoted study and effort to clarify it for all the members. If Christ's will can be found in the Bible, we should find it, clarify it and accept it without voting.

Of course, the whole church can agree that other matters (not settled by scripture) may be done according to the decision of a certain number of members, or by some responsible representatives of the congregation. But a vote never gives any majority any right to disregard any minority (Matthew 18: 6-10).

Christ Himself gave to the church members of His word to teach His will: apostles, prophets, evangelists, pastors and teachers (Ephesians 4:10,11). These pastors are shepherds, also called elders or bishops (overseers). The Holy Spirit, said Paul, made them overseers (Acts 20:28). And the Holy Spirit, speaking through Peter and Paul, commanded them to do the shepherding (Acts 20:28-35; I Peter 5:1-4). "They watch in behalf of your souls, as they that give account" unto the Lord (Hebrews 13:17). They are to be esteemed exceeding highly in love for their work's sake (I Thessalonians 5:12, 13), and they are to receive the additional honor of financial support (I Timothy 5:17,18).

WHAT IS AN ELDER?

The New Testament gives a fuller picture of the elder and his work than most people realize. Please read each passage.

1. An older man. The Greek word presbyteros gives us the English derivatives "presbyter" and "presbytery" (I Timothy 4:14). He is a man of maturity, looked up to for his experience, wisdom and leadership ability.
2. An overseer. Our English word "bishop" is derived from episkipos, which means overseer (Acts 20:28; Titus 1:5,7).
3. A shepherd of God's flock. (Acts 20:28; I Peter 5:1-4). "Pastors" in Ephesians 4:11 is used to translate the poimen, which everywhere else is translated shepherd.

4. A steward, manager of God's business (Titus 11:7). This passage does not say that he is to be blameless in giving; but he is to be a man with nothing laid to his charge, because he is God's manager of the household of God on earth.
5. A teacher. (I Timothy 3:2; 5:17; Ephesians 4:11-16; Titus 1:9-11).
6. A superintendent, caretaker, one presiding or taking the lead(I Timothy 3:5; 5:17; I Thessalonians). In these passages proistemi is sometimes translated "rule" or "are over you"; but it means to stand before, lead, attend to. Jesus told the apostles they must not exercise authority as rulers do (Matthew 20:25-27). Peter taught the elders they must not be lords over the flock (I Peter 5:1-4).
7. A leader. In Hebrews 13:7,17,24 some versions say "them that have the rule over you"; but it is a form of hegeomai and is better translated "your leaders" in at least forty distinct versions I have checked. These include four by preachers of our restoration movement, and at least two Roman Catholic versions done by large committees.

The four best English versions made before the King James Version all said: "them that have the oversight." The point is this: there is no Bible passage which clearly makes elders rulers of the church! They have responsibility to lead, teach, oversee, help, serve and show the way; but they have no authority to coerce anyone.

Members are indeed taught to obey (peithomai, be persuaded, trust, rely upon) them, and to submit (hypeiko, yield) to them (Hebrews 13:17); but these are milder verbs than ones used in teaching Christians to serve (douleuo, be a slave) and be subject to and in reverence for Christ.

Summary: elders are men of faith, understanding, commitment, exemplary life and character; experience, teaching ability, and loving concern for every member. They are leaders, whether elected or not, and not made such by being appointed an elder.

WHAT SHOULD ELDERS DO?

Read these passages which state what elders in the early church were doing or were told to do. The pictures are in them, not in my remarks. I only list them with brief notes of what I see there. Am I seeing something that is not there? Is there something there which you have not seen before?

1. Acts 11:19-30. Elders may handle money for the church and oversee benevolence. Didn't Barnabas know about Acts 6: 1-6?
2. Acts 15:2,4,5,22,23; 16:4. Elders are obligated to help settle doctrinal disputes. Their most constant responsibility is to find out what God has really revealed and to teach it.
3. Acts 20:28. Elders shepherd all the members of God's flock. They are overseers of the church by God's appointment.
4. Acts 20:29-32. Elders protect Christ's church from false teachers, whether members or outsiders. They use God's Word for this, and with it build up the members. Elders feed, lead, and guard every member of the household of faith.
5. Acts 20:33-35. Elders work to meet the needs of each Christian and "help the weak" even at their own expense and when it involves hard work, after Paul's example (Cf. I Thess. 2:3-12; II Corinthians 11:28,29; 12:14-18).
6. Acts 21:17-24. Elders lead in planning strategy and overcoming obstacles. They gave advice to all, even to an apostle.
7. Ephesians 4:11-16. Elders use the Word of God to develop all the members to maturity, understanding of Christ, unity of faith, and ability of each one to do his or her part in the body of Christ. They promote effective use of each member. What a big job! Memorize this key description; repeat it often.
8. I Thessalonians 5:12,13. Elders work among the believers, ~~lead, attend to, counsel and admonish all of them.~~

9. Galatians 6:1-3. Elders surely are among those "who are spiritual" and who restore gently any who fall into sin.
10. I Timothy 3:2,4. Elders are expected to teach. At home too.
11. I Timothy 3:5. Elders take care of the church.
12. I Timothy 5:17. Elders lead and maintain the church, especially by laboring in the word and teaching.
13. Titus 1:7. They are God's stewards, managers of God's affairs, superintendents of His business. They do not do all the work of the church, but they lead, assist and oversee it all.
14. Titus 1:9-11. Elders persuade Christians to accept sound doctrine; they correct, refute and silence false teachers.
15. Titus 3:10. Elders lead in admonishing the makers of division again and again. They lead the church in refusing the influence of such folk, if they do not change.
16. Hebrews 13:17. Elders watch out for the spiritual welfare and security in Christ of each Christian. They lead and teach so that persons obedient to Christ rightly submit to their teaching and care. They do not rule as Christ taught the apostles not to rule (Matthew 20:25-28); they teach and uphold the rule of Christ in every part of every heart.
17. James 5:14-20. They pray for the sick, including counseling and aiding in confession of sin, restoring sinners.
18. I Peter 5:1-4. Elders do not "run the church" or exercise authority, but they are shepherds who set an effective example for all and who lead members in a holy and mature walk with Christ. They have a reward from the Chief Shepherd.

Elders have responsibility for every kind of action and program by which all the members are built up in the faith, matured spiritually, completely filled with Christ, and used in the service of the Lord. The key word is responsibility:

1. responsibility for INSTRUCTION of all in divine truth,

2. responsibility for PROTECTION from being led astray,
3. responsibility for CORRECTION of ideas and actions which are contrary to Christ's rule in each of us.
4. responsibility for DIRECTION of every member in a life that works to contribute to the growth and good of all the rest.

Each of these applies until we all attain unto PERFECTION in the likeness and activity of Christ in each one (Ephesians 4:11-16; Colossians 1:27-29). Read the descriptions of the life to be lived (Ephesians 4:17; 6:19) and think of the great changes that had to be made in each of thousands of people.

The responsibility of the elders is not to do what the people want, but to serve and lead the people in the will of Christ, even if they are resisted or persecuted for it.

Elders are not merely board members like directors of a corporation, meeting to hear reports and make decisions for others to carry out. They are much more than officer figures to stand at worship stations for part of the Sunday ceremonies.

Elders are not bosses, but servants of servants in a serving brotherhood of love. They do not make rules for the church. Christ had done that. In their responsible work they do make decision-making, and it cannot be completed in board meetings.

Their task is difficult and not always welcomed; it is to change people's minds! But who can do that? We cannot, but the Word of God can--not simply as words undigested--but the Word of God realized as controlling conviction and actualized in real lives, full of hope and love. Acts 20:32

Yes. Elders have to make decisions and form judgments--just as other Christians do. Theirs have more influence, and may lead and assist in the judging we all have to do. They certainly do not make all the decisions and judgments and hand them down as binding on others because of authority. What they really are to do is teach and show the will of Christ.

If elders do their work with real submission to Christ and with enduring love for His people, they will have effective influence--enough to look like authority! They will not need authority. When men with the Word of God in their hands and love of Christ in their hearts come to minister God's truth and grace with humble and gracious persistence they are more irresistible than they would be if they used authority.

The work is not done by human skills and institutional devices. It is the work of Christ by the transforming power of His Word and His Holy Spirit. We cannot make Christians by hand, or by any other kind of manipulation. We can offer our hearts and lives to God, for Him to work through us as carriers of His Word, examples of His work, expressions of His love.

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SECTION V. PAUL WARNS OF FALSE TEACHERS AND TEACHING. 4:1-16.

I. Paul warns of specific false teaching to warn Timothy of coming sins. vs. 1-5.

A. This is not the first warning of coming sin.

1. Matt. 24:11 & Mark 13:22

2. II Thess. 2:3

3. Acts 20:29,30

B. Paul takes great care to let those who read this letter know that this is not just his thoughts. He very clearly states in verse one that the Spirit has stated these facts to him and he is recording the same. This is another clear indication of the inspiration of the Bible. Verse 1.

C. EXCURSUS ON INSPIRATION

by Gareth Reese-Central Christian
Bible College-Moberly, MO.
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A. The process of inspiration (men being carried along by the Holy Spirit, 2 Peter 1:21) is explained by Paul in this classic passage. I Corinthians 2:9-16

B. First, Paul declares to these intellectuals that the Bible has not come from human reason, but by divine revelation.

1. He begins the treatment of this subject by telling the Greeks that neither scientific investigation nor human reason has ever been able to discover a sure foundation upon which a religious system could be built. ("It never entered into the heart of man...")

C. Then Paul proceeds to describe the three successive steps in the transmission of truth from the heart of God to the heart of man.

1. These are REVELATION (the act of the Holy Spirit impart-

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ing to the Bible writers truth incapable of being discovered by man's unaided reason 2:10-12); INSPIRATION (the act of the Holy Spirit enabling the Bible writers to write down in God's chosen words, infallible, the truth revealed. 2:13); and ILLUMINATION (the act of the Holy Spirit enabling believers to understand the truth given by revelation and written down by inspiration. 2:14-16).

D. We will deal first with REVELATION.

1. Paul explains that the Bible did not come by way of scientific investigation and human reason, but that it came in another way, by revelation. v. 10
2. Then Paul, by the use of pure logic, proves to these Greeks the impossibility of discovering God's Word through scientific investigation or human reason.
3. The first step, therefore, in the transmission of truth from the heart of God to the heart of the believer is revelation.

E. This brings us to the doctrine of VERBAL INSPIRATION which Paul states in v. 13 (Verbal and Plenary the same thing).

1. After the Bible writers had been given the truth by means of the act of the Holy Spirit in uncovering it to them, the apostle says that they were not left to themselves to make a record of it. (It is one thing to know a certain fact. It is quite another to find the exact words which will give someone else an adequate understanding of that fact. And right here is where the need of verbal inspiration comes in.)
2. Paul first makes the negative statement, "Which things we speak (put into words), not in the words taught by human wisdom." That is, the words which the Bible writers used were not dictated by their own human reason or wisdom.
3. Then the Apostle makes the positive statement, "But in words taught by the Spirit." HE SAYS THAT THE WORDS WHICH THE BIBLE WRITERS USED WERE TAUGHT BY THE HOLY SPIRIT.

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(That is, as they wrote the Scriptures, the Holy Spirit who had revealed the truth to them, now chooses the correct word out of the writer's vocabulary, whose content of meaning will give to the believer the exact truth God desires him to have.)

(This, however, does not imply MECHANICAL DICTATION nor the effacement of the writers own personality, .not like a typewriter or water pipe.)

(Example of how the Holy Spirit worked.. Acts 16:6-10.. didn't do anything about guidance as long as they themselves were on the right track, but when they wanted to go astray, then they were hindered.)

4. Thus we have in the original Hebrew and Greek texts of our Bible manuscripts the very words that God taught the writers to use as they recorded the truth, which they had received by revelation. This is what is meant by Verbal (Plenary) inspiration.
5. Then Paul, in the words, "Comparing spiritual things with spiritual" explains this process of choosing the right word in each case.
 - a. This is the procedure which the Bible writers went through in writing their books. As led by the Holy Spirit, they searched through their vocabularies for the exact word which would adequately express the truth they wished to record. By the process of comparing the word with the truth they wished to write down, they rejected all those words which the Holy Spirit showed them would not correctly express the thought, and finally chose the word to which the Holy Spirit led them.
 - b. We have evidence of the personality of each writer while in other places we have points exactly alike, thus showing inspiration.
- F. We now come to the doctrine of ILLUMINATION, namely the act of the Holy Spirit enabling the believer to understand the truth given by the revelation, and by inspiration written down.

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1. Paul says, "The natural man receiveth not the things of the Spirit of God."
 - a. The natural man is the educated man at the height of his intellectual powers, but devoid of the influence of the Spirit of God.
2. The Spiritual things are Spiritually discerned.
 - a. The Holy Spirit illuminates the sacred page of the Scripture to the believer.
 - b. The Holy Spirit works through the preached word (written word)...not directly on the heart. Fact-Faith-Feeling.

Wuest, IN THESE LAST DAYS, pages 36-42
Gareth L. Reese, Professor, C.C.C.O.B.

- D. In this warning Paul is explicit concerning the coming corruption.
 1. There will be great apostasy.
 - a. A turning away from the faith.
 - b. This verse does great damage to the infamous doctrine, "Once saved, always saved."
 - c. Those falling away will listen to "seducing spirits."
 1. There are spirits who deceive those who listen and obey their message.
 2. They are the exact opposite of the Spirit guiding Paul to record these coming corruptions.
 3. They form quite a different picture than was formed of Christ in the last part of chapter three.

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4. This is a reason we are given the admonition to, "try the spirits....."
I John 4:1.
- d. Next they will follow doctrines of demons.
 1. Propaganda produced by the devil and his angels.
 2. Note I Cor. 10:20f and Col. 2:8.
 3. The demons were counterfeiters trying to copy the truth.
2. They (demons) were allowed to corrupt teachers and others. vs. 2
 - a. They are hypocrites.
 1. Play acting - original meaning comes from the stage.
 2. They speak lies with reckless abandon.
 3. These men know they are liars. They simply avoid God's complete truth.
 - b. Their own conscience is completely without feeling!
 1. They no longer CARE about right or wrong in relation to God's will.
 2. They are only concerned with what will help them materially in this world.
 3. Thus they can lie or lead a person to condemnation without being bothered at all!
 4. As the Christian is to bear the marks of Christ, the sinner bears the marks of the devil; lying hypocrites and having a conscience which is branded

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with the mark of Satan!

- c. "The tragedy is not that we have such hypocrites, for they have always been with us, but that multitudes will give heed to their satanic doctrines." DeWalt, p. 78, I Timothy.
3. This corruption teaching causes debasement.
v. 3.
 - a. Forbidding to marry.
 1. Marriage is God's ideal plan for man and woman today no matter what "modern society" tries to stress.
 - a. See Gen. 2:18
 - b. Matt. 18:4-6
 - c. Eph. 5:22-33
 2. The following notes, regarding marriage are taken from Notes on I Corinthians, written by Danny Camp.
 - a. I Cor. 7:1-40

SECTION VI. QUESTIONS CONCERNING MARRIAGE. I Cor. 7:1-40

Paul now begins to reply to some written inquiries they have made of him in the letter.

- A. Responsibilities of Husbands and Wives to Each Other. vs. 1-7
 1. Danger of not having a wife. vs. 1 & 2
 - a. Is it better to remain unmarried than to assume the responsibilities of marriage in this time of distress?
 - b. To the unmarried there are some words.

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- c. Paul does not say one estate is better than the other.
- d. One husband and one wife equal faithfulness.
- 2. The mutual obligations of the husband and wife. vs. 3-5
 - a. Share the marriage privilege.
 - b. One has not total power over the other.
 - c. If you do refrain from sexual activities do it only on
 - 1. Agreement.
 - 2. For an agreed length of time.
 - 3. In prayerful consideration before and during the time of restraint.
 - 4. Be well aware that at this time Satan will try his best to cause personal and family problems to arise.
 - 5. Thus it is with utmost care and consideration and dependence upon God such action is to be taken.
 - 6. Remember you and your wife are really not two individuals, you are one in a very real sense.
- 3. Authority for instruction. vs. 6
 - a. Paul does not command.
 - b. He gives options and lets you choose which best fits your situation.
- 4. Paul's preference and realistic outlook is seen in vs. 7.
 - a. He would like all to be as he, unmarried.
 - b. It is tempered with reality.
 - c. Not all can endure single life.

~~B. Regarding the Widows and Unmarried: vs. 8 & 9~~

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1. It is good if they remain as single. vs. 8
 - a. Celibacy is not better than marriage.
 - b. It does not make one a better Christian.
2. If they do not have the self-will then they should marry rather than sin. vs. 9
 - a. The passion is there, it cannot be ignored.
 - b. It is stronger in some than others.
 - c. It can be handled.
3. The Lord does not speak on this matter Himself but Paul is inspired by His Spirit and therefore, in essence, the Lord is speaking. We should so regard Paul's word as from the Lord, for he is inspired. (See EXCURSUS ON INSPIRATION on pages 119-122.)

C. Regarding Married Christians. vs. 10-11

1. The wife should not depart from the husband vs. 10
2. If she does depart she is to remain unmarried or be reconciled to her husband.
3. The husband should not depart from his wife. vs. 11
4. See the following pages for some thoughts on the subject of divorce.

D. Regarding Mixed Marriages. vs. 12-16

1. If the non-Christian partner is willing to live with the Christian partner the Christian is not to leave. vs. 12-13
2. The reasons for staying together:
 - a. The unbelieving husband may be sanctified.
 1. There is no NEED for divorce.

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2. The marriage is holy in the eyes of God.
3. To attempt to change God's pattern for marriage is to debase both man and woman and insult God!

b. Commanding to abstain from meats

1. On what basis should one person command another person to abstain from meats?
2. The honest answer has to be, "from one's personal opinion."
3. See I Corinthians notes by Danny Camp.

3. Each person must decide which he is going to follow, modern society's attitude toward marriage or the clear teaching of the Bible.

b. Abstaining from Meats.

1. The following notes, regarding eating of meat, are taken from Notes on I Corinthians, written by Danny Camp.
2. I Cor. 8:1-13

SECTION VII. CONCERNING MEAT OFFERED TO IDOLS. I Cor. 8:1-13

Chapter 8 is an answer to their inquiry concerning things sacrificed to idols.

The principle to be observed here is, "Do not cause your weaker brother to stumble."

A. Facts Contained In Their Question. vs. 1-3

1. Claim to knowledge.
2. Some were puffed up.
3. Quality of love.

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B. Analysis of Idolatry and Idol Worship. vs. 4-6

1. The worth of an idol.
2. There is one God.
 - a. Some may claim to have gods or lords.
 - b. We only have one of each:
 1. One God, the Father.
 2. One Lord, the Christ.

C. To Some To Eat Is To Defile Themselves. vs. 7

1. Some still believe in the idol's power.
2. Eating, they think they honor the idol.
3. If they have a weak conscience they are defiled being "the weaker brother".

D. The Eating Or Refusing To Eat Has Nothing To Do With Salvation. vs. 8

1. If we eat we are not a better Christian.
2. If we eat not we are not a better Christian.
3. Salvation is not found in that which enters or does not enter the stomach!!

E. The Liberty And Responsibility of the Stronger Brother. vs. 9-12

1. Don't be a stumbling block...don't demand your "rights".
2. Take care concerning your example:
 - a. There must be knowledge of
 1. The idol.
 2. The power of God.

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b. Be certain you rightly divide the Word of Truth!

3. A weak brother may be lost, in which case you would be sinning against your brother!

4. He is important for Christ died for his soul.

5. You would also be sinning against Christ if you lead him astray.

F. Paul Understands That Which Is Important. vs. 13

1. Take note of the "if" clause.

2. I consider my brother's soul important (Paul's unselfishness).

3. The principle of Limitation of Christian Life.

a. Condition: If meat causes my brother to stumble.

b. Resolution: I will eat no flesh forever.

c. Reason: That I cause not my brother to stumble.

c. Notice the principles for eating meat.

1. God created the meat to be gratefully received by those who know and believe the truth.

2. All of God's created animals are good for the use of food. v. 4

3. Gratitude to God for His provision is the key here.

a. Are you grateful for your God-given supply of food?

b. This places more importance on the prayers offered for food.

c. By providing for our food God has

demonstrated His concern in our daily lives.

4. God's meat is "set apart" for our use by the authority of God's own Word and our prayer of gratitude. v. 5

a. Man has not the authority to declare which meat is to be, or not to be, eaten.

b. God already has so decreed its value, and by accepting it with thanksgiving we express our gratitude.

c. Do not let anyone lead you astray in this matter. Learn what God's Word says and then follow His way!

D. "NOTE FIVE DISTINGUISHING CHARACTERISTICS OF THE DANGEROUS HERETIC.

1. He is driven by the desire for novelty.

2. He exalts the mind at the expense of the heart.

3. He deals in argument instead of action.

4. He is moved by arrogance rather than by humility.

5. He is guilty of dogmatism without knowledge.

When we think of the characteristics of those who were troubling the church at Ephesus we can see that their descendants are still with us." I Timothy, p. 33, Barclay.

II. HOW TIMOTHY SHOULD DEAL WITH THE FALSE TEACHING. (THE EVANGELIST'S MINISTRY). Verses 6-16.

A. It is one thing to pick out problems. It is another thing to provide solutions to those problems. In this situation Paul not only tells Timothy the problems facing him but

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reminds him of the means by which Godly solutions can be achieved.

B. Notice Timothy's responsibilities to the people. Verses 6-11.

1. He helps by suggesting rather than demanding. v. 6.

a. The greek word υποτιθημι means to "place under, to suggest". Robertson Word Pictures of the New Testament. Vol. IV. p. 479.

b. He is to make certain that "The brethren" understand the false doctrines of 4:1-5.

2. He helps by being a good minister.

a. His suggesting or reminding the Christians that the problem is great and instructing them of the nature of the problem is a vital aspect of his mission as an evangelist.

b. In this passage the word minister in the Greek is "deacon", that of a servant.

c. "The phrase 'good minister of Christ Jesus', covers one's whole service for Christ." Ibid., p. 579.

3. He helps by continuing in the future as he has lived in the past.

a. Nourished in the words of faith.

1. The perfect diet for the Christian.

2. The evangelist must fill his mind with spiritual food rather than "trash".

3. What the evangelist feeds upon is what ~~the congregation will be served.~~

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4. Therefore the evangelist must be very selective concerning his reading material.
 - b. By remaining faithful to the teaching which led him to God (the Scriptures, II Tim. 3:15), and has sustained his life in Christ.
 1. The evangelist can lift his listeners no higher than he is spiritually.
 2. It is the great responsibility of the evangelist to teach God's Will even if the entire society be against him.
 - a. Stephen
 - b. John the Baptist
 - c. Gal. 1:6-10
 - d. Gal. 4:16
 - c. Timothy is told that he must continually "feed" himself. This demands discipline on the part of the evangelist as well as vision on the part of the congregation to provide time for him to grow in knowledge. The evangelist has the responsibility of properly instructing those under his charge.
 - d. It is the evangelist's ministry to "give and go".
 4. Timothy helps by accenting the contrasts of life. Verse 7.
 - a. He is to refuse profane βεβηλος "unhallowed, opposite to sacred...accordingly βεβηλος is that which lacks all relationship or affinity to God." Vine, p. 217.
 - b. And old wives fables μυθος "...an ac-

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count, story, in which actually there is a falsification of facts." Ibid, p. 67.

1. Both of these (profane and old wives fables), are in direct contradiction to the words of faith and good doctrine of verse 6.
 2. Paul has pointed out some realities and encouraged Timothy to be firm against those realities.
- c. Paul does not just warn and hope for the best. He gives Timothy an alternative.
1. Instead of pursuing unholy lies he is to train in godliness.
 2. This is an intense search after godliness.
 3. Every muscle (mental and physical) is to be developed that godliness be obtained.
 4. No, This does not mean we work, or earn our way to godliness.
 5. It means we use all our efforts and resources to obey the Lord. He will grant the salvation.
- d. The evangelist is always in training for godliness. For his own benefit and to lead all others in the pursuit of godliness.
- e. Paul urges Timothy to follow a sense of balance. v. 8
1. Paul was not telling Timothy to withdraw from the human race in an attempt to gain godliness.
 2. In fact, Paul states that bodily ex-

ercise gives a little help in this life. It helps to maintain the body tone.

3. It is the exercise of godliness that brings lasting results.
 - a. It brings the promise of great things during this life.
 - b. More importantly, in the life to come.
 - c. Matthew 6:30f
 - d. Mark 10:29f
4. The exercise Paul urged Timothy was that of the spiritual nature--"What Paul had in mind, accordingly, must have included one or more of the following comparisons:
 - a. Just as a youth in the gymnasium exerts himself to the utmost, so you, too, by God's grace and power, must spare no efforts to attain your goal.
 - b. Just as that youth discards every handicap or burden in order that he may train more freely, so you, too, should divest yourself of everything that could encumber your spiritual progress.
 - c. Just as that youth has his eye on a goal--perhaps that showing superior skill on the discus range, that of winning the wrestling match or boxing-bout in the palaestra, that of being the first one to reach the post which marked the winning-point on the running track, at least that of improving his phy-

sique--so you should be constantly aiming at your spiritual objective, namely, that of complete self-dedication to God in Christ." I Timothy by Hendriksen, p. 151.

5. Oh how I wish Americans were as concerned about their exercises that bring godliness as they are about bodily exercises.
 6. Yes, WE need a sense of proper balance between the spiritual and the physical.
- f. "What I have just said is worth following it is true in every way," states Paul to Timothy. v. 9
1. This verse refers to what he has said in verse 8.
 2. "The over emphasis on the care of the body is such a serious mistake: it only offers a little pay, it is not enough to satisfy all our needs. How short and temporary is the return for such care. On the other hand, how full and complete the returns, in godly development, of the care of the spirit. No wonder it is a saying recommended to all men, of all time and place." I Timothy by Don DeWelt, p. 83.
 3. "Over against the widely proclaimed value of physical training, the church confessed its faith in the infinitely superior value of spiritual training." I Timothy, Hendriksen, p. 152.
- g. Paul declares that all evangelists have a common reason for service. v. 10.

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1. In verses six to nine, Paul speaks

to Timothy.

2. In verse ten, he includes himself with the same admonition he gives to Timothy.
3. The evangelist is to:
 - a. Labor -- κοπιωω "growing weary" "toiling" Vine p. 303. Today we would say, "hard work".
 - b. Strive -- αγωνιζομεθα "agonize". Ibid, p. 83.
 1. Paul really practiced what he preached, II Cor. 11:16-23 (can we say we have AGONIZED as an evangelist?)
 2. The laboring and striving must be for development of godliness.
 - c. Have his hope set on the living God.
 1. We do not serve dead idols.
 2. We serve the God who can and does fulfill His promises.
 3. That is our hope. Heb. 6:19.
 - d. The center of the promise of verse 10 is that He is the Savior of the world, especially of those who believe.
 - e. God is Savior to all, but those who will ultimately receive this salvation are those who believe.
 - f. "The end or purpose for which Paul and Timothy are toiling and striving is, of course, this, that men

from all over the world, be they Jews or Gentiles, shall hear the blessed gospel of salvation, and better still, shall accept it and obtain everlasting life." I Timothy by Hendriksen, p. 153.

- g. Command and teach these things. verse 11.
1. This short verse summarizes all that has gone on from verse one through verse 10.
 2. "Train yourself (and yourselves) for godly living." v. 7. Orders such as these apply not only to Timothy himself but to all the presbyters, yes, and even to all Christians. It is probable that the expression, "these things" in connection with "command" refers also to implied commands, such as "never reject what God has intended for use, but partake of it with thanksgiving" (vs. 3,4), "Nurture yourself (yourselves) on the words of faith and sound doctrine" (verse 6), "Rely on the living God and on His promise to all who live the godly life and who accept by genuine faith". (verses 8,9).
 3. Timothy must teach such things as, "Apostasy is coming, in the form of asceticism" (verses 1-3), "That error is an insult to God and to His work of creation" (verses 4,5), "An excellent minister is one who is nourished on sound doctrine which he transmits to others" (verse 6), "The benefit which accrues from

godly living transcends that which results from physical training (verses 8-10). "Ibid, p. 157.

C. Notice Timothy's Responsibilities to Himself That God Be Glorified. Verses 12-16.

1. He was to conduct himself in such a manner that all others would not "look (think) down upon him."
2. He was to earn the respect of those around him as he could not demand respect.
3. This was to be done by being an example to the believers (and the unbelievers would be impressed also):
 - a. In word--manner of speech and conversation. Psalms 19:14 is a commentary on this point.
 - b. In manner of life -- this is more than "Words".
 1. It is acting instead of only speaking.
 2. Your manner of life is reflected in the friends you make and keep as well as the people with whom you fellowship.
 - c. In love-- This is the agape love. The love that causes one to forget self and consider the needs of others, whether friend or foe.
 1. One of the great ways to develop this love is to read I Corinthians 13 once a day for 30 days and practice what you read.
 2. In that time you will see love in a new perspective and others, and God

will see a new love in you. DeWalt paraphrased and adapted by Danny Camp.

- d. In faith--when others might weaken and falter the evangelist's faith would cause them to give the needed respect.
- e. In purity--This deals with more than sexual purity.
 - 1. The evangelist must be the example of purity or his job is ruined.
 - 2. He is regarded as Christ's ambassador; therefore, he must live a Christ-like life.
- 4. He is to carefully supervise each portion of the service. As that leader, he is to: Verse 13.
 - a. Give heed to reading.
 - 1. This is generally thought to be the public reading of Scripture in worship.
 - 2. This was to be a continuing part of his ministry.
 - b. To give himself to exhortation -- This includes warnings and encouraging the listeners to be obedient to what he has taught.
 - c. To give diligence in teaching -- There must be a program of teaching if there is to be a continual growth in God's church.
 - 1. The teachings and exhortations are based on the Word of God.
 - 2. All three actions seem to be continual in nature.

3. The greek literally means "Keep putting your mind on." Robertson, page 581.
5. Timothy is to keep on remembering that he is a man, "set apart for a special task." v. 14.
 - a. He is to "keep on not neglecting." It is a word of encouragement, not rebuke, by Paul to Timothy.
 - b. He is to continue to use the gift given him. Just what that special gift was we are not told. In II Timothy 1:6, Paul states that he gave Timothy a "special" gift.
 - c. He is to remember the imposition of the hands of the elders on him when he began as an evangelist.
 - d. "1. The selection of an evangelist. Acts 16:1-3. And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess that believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcized him because of the Jews that were in those parts: for they all knew that his father was a Greek."
 1. It would seem in this case that Paul found a young man who had demonstrated by his native abilities and work that he was able to do the work of an evangelist.
 2. Timothy was of "good report" like the deacons and elders, in his case the source of the report is mentioned; the churches of Lystra and Iconium. From what we have learned previous to this record we know that Paul laid his hands upon Timothy

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and gave him special spiritual gifts, II Timothy 1:6. We also know that the hands of the "presbytery"(elders) were laid upon Timothy to grant him the "gift" of the office of an evangelist, (I Timothy 4:14). Although such a procedure is not here mentioned it is altogether within possibility that such did take place when Timothy was called from Lystra.

In the light of the above we would say that Paul found a young man well reported of for his labors ("first proved") by two churches. He circumcized him for expediency, laid his hands upon him to grant special powers, the hands of the elders of Lystra and Derbe and possibly Iconium were laid upon him to grant him the gift of the office of evangelist and they departed for the work of evangelizing." Don DeWelt on THE ORDINATION OF OFFICERS, p. 3.

6. Timothy is challenged to total commitment. v. 15.
 - a. Attend carefully to these things committed to your stewardship.
 - b. Do not spare any effort. Even as Paul would not spare himself, so he encouraged Timothy to give all his energies to Christ's ministry.
 - c. He is asking this concerted effort by Timothy that all those who view Timothy will see clearly his progress of growth and glorify God.
7. Timothy is challenged to take inventory of life. v. 16.
 - a. He was to inspect:
 1. His life--was it as JESUS would have

it in development? Was it a shining example for others?

2. His teaching--what was he teaching--truth or error?
- b. Paul gives the reasons for such a challenge.
1. If you continue in the things discussed (verses 6-15), you will gain salvation for yourself and for those who hear you.
 2. "What a powerful argument is here suggested, to engage ministers to preach the doctrines of the gospel truly and diligently, and to set a good example before their flock. By thus faithfully discharging their duty, they will save themselves eternally. And by their good doctrine and example, impressing their hearers with a just sense of the obligations of Christianity, and persuading them to become Christians, they will be the instruments of saving them likewise. Other power to save is not competent to man." (The words "Christianity" and "Christians" are words this author substituted for MacKnight's words "religion" and "religious") MacKnight, I Timothy, Vol. IV. page 235.

SUMMARY:

The forthright statement of inspiration is not the only proof of God's hand in writing this chapter of I Timothy. The range of contents in this chapter is so great the human mind could not discuss them adequately in such a short space. The Spirit led Paul to inform Timothy of real sins to come and how to handle the ones present.

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This is not a negative chapter. Paul spends the last two-thirds of the chapter showing how those sins can be defeated. The burden of responsibility lies on the shoulders of the evangelist! He must warn. He must teach. He must encourage. He must continue in a learning program of his own that he can instruct others. When one views the responsibilities of the evangelist he quickly understands the need to support him with prayers.

Paul so encouraged Timothy that it is clear the evangelist, elders and congregation is a unit working to glorify God.

We, too, are to be diligent. We are to teach God's Word. We are to be consistent in life and word. We are to support with prayer the evangelist. Thus the Spirit speaks to us as well as to Timothy!!!

SECTION VI. LIVING TOGETHER IN THE FAMILY OF GOD. 5:1 - 6:2.

I. Respect For The Old and Young. 5:1-2.

A. There always comes the time for rebuking. In this section Paul is telling Timothy that not only is it impossible for him to overlook sins, he must know how to exhort with an attitude of love and respect. v. 1.

B. The way to work with old (er) men.

1. Do not rebuke - $\mu\eta\epsilon\pi\iota\pi\lambda\eta\chi\epsilon\iota\varsigma$ - "to strike upon...and in a figurative sense with words rather than with fists." Robertson Word Pictures, Vol. IV, p. 583.

a. When the evangelist is to rebuke an older man he is not to do it "with hammer tongs!"

b. Such a spirit would cause anger, fear, hatred and division, defeating the purpose of rebuking.

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2. Instead of rebuking an older man the evangelist is to exhort him - παρακαλεω - "primarily, to call to a person (παρα, to the side, καλεω, to call), denotes
 - a. to call on, entreat,
 - b. to admonish, exhort, to urge one to pursue some course of conduct." Vine, p. 60.
 3. As a father.
 - a. The evangelist is to treat the older man as if he were his own father.
 - b. "Respect for age is what is here commanded, an item appropriate to the present time." Robertson Word Pictures, p. 583.
- C. The way to treat young men.
1. As brothers, (in reality they are brothers in the Lord).
 2. As equals.
- D. The way to work with women. v. 2
1. The older women are to be treated as you treat your own mother.
 2. The younger women are to be treated as you treat your own sister.
 3. In all purity.
 - a. This includes more than sexual purity, but it must always be remembered that sexual purity is a necessity in this area.
 - b. "No sort of behavior will so easily make or mar the young preacher as his conduct with young women.
 4. This aspect of the work of an evangelist

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points out how dramatically important it is to have a wife working with him.

- E. "Let him (the evangelist) then treat this erring one with the same humility, love and tenderness. For, after all, the Christian community is a family, the most glorious family of all (Matt. 12:49, 50); and it does indeed consist of fathers, mothers, brothers, and sisters.. in the Lord! Vine, p. 231.

II. Respect For The Widows. 5:3-16.

- A. There is a two sided situation in verse three. v. 3.

1. The church is to honor widows.

- a. The word in the Greek is, τιμαω - "to honour, is used of honouring a person. ...the respect and material assistance to be given to widows "that are widows indeed." Vine, p. 231.
- b. Trouble was the result when the church failed to honor the widows. Acts 6:1-6.
- c. Psalms 68:5 states the one who cares for the widows and fatherless.
- d. James 1:27, declares that which reveals true Christianity.
- e. It is the privilege of each congregation to support and dignify each widow of the congregation.
- f. They are great sources of education for the younger women.

2. The widows are to be "widows indeed."

- a. "Your (widows) direct line of authority ~~would be to God. However, it would be~~ very essential to build around your life

as many godly counselors as you can, especially parents and parents-in-law. God takes special care of the widows. He is their protector: "A father of the fatherless, and a judge of the widows, is God in His holy habitation." Psalm 68:5. The book of Ruth gives significant guidance to the young widow." IBYC.

- b. As God is their guide, their lives must be dedicated to His service.
 - c. This brings the question, "Who then is a widow indeed?"
- B. The Holy Spirit, through inspiration, has given guidelines to enable the church to correctly identify a "widow indeed." vs. 4-16.
1. She must be without family support. v. 4.
 - a. This responsibility extends even to the grandchildren if necessary.
 - b. If the widow cannot support herself then it is the moral, natural and spiritual responsibility of her family to care for her in her time of need.
 - c. If they will not help this widow it is evident their Christianity is lacking and then the church is to take over. AND THAT IS NOT A CUSTOM OF THAT TIME, IT IS A BIBLICAL PRINCIPLE.
 - d. It is God's desire that the children support such women.
 1. Jesus taught concerning this very subject.
 2. In Mark 7:1-13, He taught concerning the support of parents in general. The principle is applicable here.

3. The Jews said, Mark 7:11 - Corbin - κορβαν "signifies (a) an offering, and was a Hebrew term for any sacrifice whether by the shedding of blood or otherwise; (b) a gift offered to God. "Jews were much addicted to rash vows; a saying of the Rabbis was, "it is hard for the parents, but the law is clear, vows must be kept." Vine, p. 240.
 - e. It is sad that the state has accepted the work the church has neglected.
 2. Her zeal is to serve the Lord with all her energies! vs. 5-6.
 - a. "Desolate" indicates complete lack of support.
 1. She has no family, savings or income.
 2. To such persons the church should readily reach out to meet and satisfy their needs.
 - b. She has her hope set on God. v. 5.
 1. She places her life literally in God's hands.
 2. I Kings 17:8-16
 - c. She is concerned about others as well as herself.
 1. Supplications--prayers on behalf of those around her. Illustration of Helen Bush, Grand Junction, Colo.
 2. Prayers-- asking for God's leading concerning specific situations in her life.
-
3. This is not an attitude of occasional

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prayer. It is that of becoming completely involved day and night.

4. Indeed, these would be fervent prayers.
 - d. The church always profits with the presence of such widows.
3. She is not to follow the lusts of the world. v. 6
 - a. She is dead because she has given herself to pleasures.
 1. Pleasure - "σπαταλωσα" - riotous, luxurious living. Robertson Word Pictures of the New Testament, p. 584.
 2. The city of Ephesus was a center of sexual sin - goddess Diana.
 3. For a widow to live riotously was to be "alive" to this world but "dead" to God and His blessings.
 - b. In Romans 6:1-11, we are told we cannot continue in sin after becoming a Christian.
 - c. The same principle is to be applied to the widow who cares more for the "bright lights" of the world than for the Son who gives light to all men.
 - d. Mark 8:34-38.
4. Warnings are given to the responsible parties. v. 7.
 - a. Timothy is to teach verses 3-6 that the widows would know how to conduct their lives. v. 7.
 - b. In knowing the desire of God they will

receive God's blessings rather than His wrath.

C. The families are to realize their position with God if they refuse to fulfill their responsibilities. v. 8.

1. The world is watching the Christian.
2. How each Christian treats one another is noticed, so it is with the way Christians treat their parents.
3. He has denied the faith.
 - a. The one who refuses to help his family is worse than an infidel.
 - b. The pagans accepted as fact the responsibility of caring for their parents.
 - c. Euripides's "Iphigenia at Aulis"

"'Twas I first called thee father, thou
me child.

'Twas I first throned my body on thy
knees,
And gave thee sweet caresses and re-
ceived.

And this thy word was: 'Ah my little
maid,

Blest shall I see thee in a husband's
halls

Living and blooming worthily of me?'
And as I twined my fingers in thy beard,
Whereto I now cling, thus I answered
thee:

"And what of thee? Shall I greet thy
grey hairs,

Father, with loving welcome in mine
halls,

Repaying all thy fostering toil for
me?'"

Barclay, p. 107.

4. Paul is saying that if we care not for our

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widows all the rest of our Christianity is suspect!

5. I suggest it is time for the church to openly support their fatherless and widows.
- D. Paul gives three qualifications for widows. v. 9.
1. First qualification--AGE
 - a. Let none be enrolled--taken to support.
 - b. Under 60 years old.
 - c. For reasons for this age read on what Paul states about younger women who, after taking such a vow, would not be satisfied when offered an opportunity to remarry. This vow was not to be taken lightly.
 2. Second qualification--moral conduct.
 - a. ενος ανδρος γυνη - "one man woman" - "The wife of one man." Robertson, p. 585.
 - b. "For although it was not the custom among civilized nations for women to be married to more than one husband at a time, if a woman divorced her husband unjustly, and after that married herself to another man, she really had two husbands. MacKnight, Vol. III & IV, p. 241.
 3. Third qualification-- is that of good reputation because: v. 10.
 - a. If she has brought up children qualifies her to teach the children in God's family.
 - b. If she has demonstrated hospitality. Demonstrates her love and compassion for strangers.

- c. If she has washed the saint's feet.
1. Willingness to do any task asked of her.
 2. "There is not one example after the church of God was established in which Christians ever met to wash one another's feet as a church ordinance, as was the Lord's Supper. Jesus washed the feet of the apostles at the feast of the Passover on the night of the last Passover he ever attended; but there was not a word to indicate that it was intended as an ordinance of the church or as in any way a religious service any more than any other act of Christian courtesy toward each other. That was the very purpose for which Jesus washed the disciples' feet, so far as I can learn from the passage, and whoever makes more than that out of it makes it up by human wisdom. Foot washing is mentioned but one time more after Jesus washed the feet of the apostles, and in that case it was mentioned in connection with private deeds of kindness for others. Paul, when speaking of the life of the kind of a widow that should be supported by the church, said: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet; if she have relieved the afflicted, if she have diligently followed every good work." (I Tim. 5:9,10.) This is the last and the only other passage in the New Testament that says anything on the subject, and here it is mentioned as a private duty. Hence it is nowhere mentioned

as a public church service.
Questions Answered by Lipscomb and
Sewell. p. 247.

- d. If she has relieved the afflicted.
 - 1. Willing to give sufficient aid.
 - 2. The early Christians were persecuted and the "widow indeed" would have been one who gladly shared the burdens of others (Gal. 6:2).
- e. Diligently followed every good work.
 - 1. She was selective in deciding which activities received her efforts.
 - 2. When the right one was chosen she labored with all her abilities and talents.

E. Reasons for not Enrolling Younger Widows. vs. 11-13.

- 1. As stated before, this enrollment seems to indicate the widows enrolled dedicated themselves to God and His church.
- 2. Knowing the seriousness of a commitment to God, and knowing the desires and needs of younger widows, Paul states they should not be put in situations that would bring condemnation to their souls and a bad name to Christ and His Church. v. 11.
 - a. καταστρηνιω - Intense riotous living and continued growth in wantonness. Vine, p. 197.
 - b. "to feel the impulse of sexual desire.." Robertson, p. 586.
 - c. "Souter renders it here, 'exercise youthful vigour against Christ.'" Ibid.

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- d. Note the words "against Christ" what a horrible position for a child of God to possess!
3. The result of this wantonness is the desire to put aside the vow to God and accept the offer of marriage.
4. Paul states the difficulty in a short sentence. v. 12.
 - a. If they become wanton they reject their promise to Christ.
 - b. This brings condemnation of soul.
 - c. Paul does not want that at all.
 - d. Thus the reason for such precautions.
5. Also they learn to be idle (without work.) v. 13.
 - a. They go from house to house doing no work for the church.
 - b. Worse than that, they develop the talent for gossip and slander.
 - c. The term "tattler" carries the picture of causing things to boil up.
 - d. Becoming busybodies.
 1. Majoring in minors.
 2. "Busy about trifles to the neglect of the important matters." Robertson, p. 586.
 - e. Speaking things which they should not.
 1. "The not necessary things, (is the literal translation from Greek), and as a result, often harmful. Ibid.

2. Titus 1:11

F. Paul's Desire for the Young Widows. v. 14.

1. It is Paul's desire that they marry rather than to vow to God only later to be found fighting God!
 - a. Paul was not against marriage.
 - b. He is for the well-being of the soul first and foremost. And such is the case here.
2. They have children-- they will be able to build rather than destroy.
3. Rule the household.
 - a. "Note that the wife is here put as ruler of household, proper recognition of her influence, a new and improved position." Robertson Word Picture, p. 587.
 - b. They were to guide the household. Vine, p. 237.
4. They were to give no occasion to the adversary.
 - a. They were not to provide a "base of operation" from which the enemy could assault them.
 - b. Their lives were to glorify Christ.
5. Paul gives a warning for all to observe--v. 15.
 - a. Paul reminds them that his instructions are not simply academic.
 - b. Already some have turned away from Christ into the embrace of Satan.
 - c. This is a sobering thought, one we must

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watch closely that we can protect those among us so inclined.

G. Paul makes a final appeal to the Christian Women of the Church. v. 16.

1. If any Christian woman has a widow as a dependant and has the ability she is to relieve (give sufficient aid) to that person or persons.
2. This will help the church.
 - a. It focuses on individual responsibilities.
 - b. That the church be not unduly taxed because relatives (or even friends) will not accept responsibility.
 - c. That those who are widows indeed will have the needed support from the church.

III. RESPECT FOR THE ELDERS. Verses 17-25.

A. In chapter three we find the qualifications of an elder, the essence of this passage is the attitude the church (especially the evangelist), should have regarding the elders.

B. Recognize and reward the elders who really "stand before" the congregation as examples. vs. 17-18.

1. Double honor is to be given.
 - a. Respect due them as godly leaders. Heb. 13:13-17.
 - b. Payment made for the efforts extended and to provide support for the elder and his family.

~~2. The qualifying restriction is that the elders~~

I TIMOTHY - CHAPTER 5

- a. Labor -- put all their efforts into the service of the King. I Thess. 5:12-13a.
 - b. In the Word -- Personal study of God's Word.
 - c. Teaching -- After studying the Word they share the information with others to their edification.
 - d. From this verse it is clear that the eldership is a responsibility of great magnitude.
3. Paul states Scriptural backing for the position of the paid eldership. v. 18.
- a. It is just--
 1. The worker must be fed.
 2. Deut. 25:4 and I Corinthians 9:10.
 - b. It is God's Will.
 1. Matt. 10:10.
 2. I Cor. 9:14.
 3. Compare Lev. 19:13 and Deut. 24:15.
- C. Respect concern conduct of elders and others. vs. 19-20.
1. Because of his very work, some people would not agree with an elder and therefore start rumors against him. These rumors were to be discounted and the elders defended by the rest of the church.
 2. "Here (I Tim. 5:19), presbyters are safeguarded even against having to answer a charge, unless it be at once supported by two or three witnesses. Lacking such support, the accusation must not even be taken

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up or entertained. The reputation of the elder must not be unnecessarily damaged, and his work must not suffer unnecessary interruption." Hendriksen on I Timothy, p. 182.

3. However, when an elder does sin he is to be reproved in a Christian manner, yet in a way:
 - a. That all may know the church does not condone sin.
 - b. That those who observe will realize that sin will not go uncorrected by the church.
 - c. This was quite different than the action of the pagan worship, for in them the priests and priestesses were well known for their immorality.
 - d. The correction of sin would mark the church as different, not just "another" pagan service.

D. Paul Indicates Personal Performance In The Evangelist's Relationship with the Elders. vs. 21-25.

1. Realize the witnesses of the charge indicates the importance of the charge. v. 21.
 - a. In the sight of God--there is nothing we do or a place we go that God does not see!
 - b. And Christ Jesus-- He, too, is looking on.
 - c. And elect angels-- Angels who did not sin when Satan rebelled.
 - d. See Luke 9:26, for the same triad.
2. Equality in respect for all people.

-
- a. No one, especially the evangelist, is to place one person above another according

to importance in God's Kingdom.

- b. There is to be no partiality in dealing with sins even if the offender is an elder we appreciate.
 - c. "It is more than a sobering thought that God, Christ and elect angels are all watching our actions and reading our thoughts. Remember, the all-seeing and all-knowing God is a witness to your work among men. If we are prejudiced or partial, we shall finally give an account for it. How easy it is to allow friendship and personality to turn our heads and hearts. Prejudice is preference; partiality is choice because of personal advantage." Don DeWelt on I Timothy, page 107.
3. Do not make hasty decisions in ordaining Elders. v. 22.
- a. Since you are to have a part in the "ordination" service do not place your hand of approval upon them until you know them.
 - b. This verse speaks strongly to the evangelists, congregations and elders concerning unqualified men in positions of leadership.
 - c. This verse must be taken in the context of verse 21.
 - d. Each man (evangelist in this case) is to remain pure by not showing partiality.
4. Timothy is assured the proper use of wine. v. 23.
- a. It is clear that Timothy had a reoccurring problem that a little wine would help overcome.

I TIMOTHY - CHAPTER 5 & 6:1-2

- b. Also, this verse indicates that the source of trouble was the water.
 - c. Therefore, Paul prescribes a little wine as a medicinal purpose.
 - d. See DeWalt's special study on Wine in his book on I and II Timothy and Titus, page 303 and following.
5. Paul answers an unspoken question of verse 22. vs. 24-25.
- a. The unspoken question could well be, "If it is possible for me to become a partaker of another man's sins by ordaining him, how will I know on which man I can lay my hands?" v. 23.
 - b. One answer is given in verse 22, --don't be hasty in this action.
 - c. Another answer is--people will not be able to hide all their sins. If you observe carefully you will see the sins and know not to ordain that man.
 - d. The converse is true. If you observe others you will see the good deeds and be able to ordain such a man without condemnation. v. 25.
 - e. Just as sins cannot be hid, neither can good deeds remain a secret.

IV. RESPECT SLAVES ARE TO HAVE FOR THEIR MASTERS.
6:1-2.

A. SITUATION: Christian slave in bondage to a pagan master. v. 1.

1. Would not this give justification to the slave to rebel against his master?

2. In no way!

3. By his Christian example he would be a great influence on his master.
4. "For the Church to have encouraged slaves to revolt against their masters would have been fatal. It would have simply caused civil war, mass murder, and the complete discredit of the Church. What happened was that as the centuries went on Christianity so permeated civilization that in the end the slaves were freed voluntarily and not by force. Here is a tremendous lesson. It is the proof that neither men nor the world nor society can be reformed by force and by legislation. The reform must come through the slow penetration of the Spirit of Christ into the human situation. Things have to happen in God's time, not in ours. In the end the slow way is the sure way, and the way of violence always defeats itself." Barclay on I Timothy, p. 122.

B. SITUATION: Christian slave has a Christian master. v. 2.

1. Would not this be opportunity to do as he "desired" without reproach from his master?
2. In no way!
3. They are to serve as co-workers in the Kingdom.
4. Remember I Timothy 1:15-- Christ came to save sinners, not to preach social reforms.
5. When the slave produced his work the master would know if he did, not hoping for special favors, trouble would arise from fellow slaves as well as master.
6. The Christian slave is to remember the important fact of Christianity-- he and his master were going to share in God's inheritance as joint-heirs.

I TIMOTHY - CHAPTER 5 & 6

SUMMARY:

Paul, in Chapters 5:1 - 6:2, has instructed Timothy concerning the care for the Family of God.

There is to be respect and honor for the elderly and young, also for the men and women. The widows were to be honored. The elders were to be honored and respected. The Christian slaves were to respect their masters, whether the masters were Christian or were not Christians.

As we apply this passage of Scripture to ourselves may we always remember we are members of the Family of God and as such we are to show care and respect for every member of this great Family.

It is a thrill to be a member of a Family who cares for one another.

Those without Christ cannot know this great joy. It is our great privilege, and we should show our gratitude to God daily.

SECTION VII. THE DIRECT RESPONSIBILITIES OF THE EVANGELIST. 6:3-21a.

I. THE EVANGELIST (TIMOTHY) MUST SERVE WITH SELF-LESS MOTIVES. vs. 3-10.

A. Results of serving for an improper motive. v. 3.

1. He teaches a differing "news" than that which lifts up Christ.

a. Gal. 1:6-10.

b. See notes on I Tim. 1:3.

~~2. He does not consider, or teach, words that develop a healthy spirit.~~

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- a. see notes on 1:10.
 - b. By their nature these words would destroy rather than edify.
 3. He rejects Christ's own words for his "gems of wisdom."
 - a. I Cor. 1:18-25.
 - b. Romans 1:22 & 28 f
 4. He teaches not according to righteousness.
 - a. The results of his labors are spiritual death.
 - b. Matt. 15:7-9.
 5. "A love for self and position, produces a message to satisfy self and those who would be foolish enough to follow." DeWelt on I Timothy, p. 114.
 6. Thus men and women are enslaved to sin rather than the power of the Master.
- B. The cause of the "Results" of verses 3 & 4.
1. He is filled with pride--Puffed up.
 - a. The literal word in the Greek means to be wrapped up in smoke. He cannot know where he is going.
 - b. He is conceited.
 2. Notice the results of being filled with pride.
 - a. He knows nothing--
 1. That is his standing with God.
 2. Followers may proclaim him to be a

great intellectual leader but that just is not true.

3. "Ignorance is a frequent companion of conceit." Robertson Word Pictures of New Testament, p. 592, Vol. 4.

b. Doting about questions--

1. "to be sick, to be morbid over"--Ibid, p. 592.
2. "The primary meaning of dote is to be foolish (compare Jer. 50:36), the evident meaning of νοσεω in this respect, is to be unsound. Vine, p. 334.

c. Disputes of words - λογομαχια

1. "to fight over words" & "wars in words." Robertson, p. 592.
2. "Denotes a dispute about words, or about trivial things." Vine, p. 323.

3. VIEW the further results of pride. verses 4a - 5a

a. We have here a stepladder effect.

1. First we have improper motives for serving God.
2. Then we behold the cause for improper motives.
3. Then we view further results of pride.

b. Further results of pride.

1. Envy - φθονος - "envy, is the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others." Vine, p. 37.
2. Strife - "contentions, is the express-

ion of enmity." Ibid. p. 82.

3. Railings

a. Blasphemy

b. "In the original it refers to insults directed either against God or against man. In the present instance the latter is clearly meant; scornful and insolent language directed against a human opponent, slander, defamation." Hendrikensen on I Timothy, p. 197.

4. Evil surmisings--

a. To suspect. Robertson, p. 592.

b. This phrase could include all three of the former words.

5. Wranglings of men. v. 5.

a. "Mutual irritations." Robertson, p. 592.

b. Constant strife, perverse disputings." Vine, p. 238.

6. Who were corrupted in mind

a. "To corrupt utterly, through and through, is said of men "corrupted in mind," whose wranglings result from the doctrines of false teachers, I Tim. 6:5 (the A.V. wrongly renders it as an adjective, "corrupt"). It is translated "destoyeth" instead of "corrupteth," in the R.V. of Luke 12:33, of the work of a moth; in Rev. 8:9, of the effect of Divine judgments hereafter upon navigation; in 11:18, of the Divine retribution of des-

truction upon those who have destroyed the earth; in II Cor. 4:16 it is translated "is decaying," said of the human body." Vine, p. 242 & 243.

b. Those men can only destroy. They know not how to build for God. Such is the case of false teachers.

7. And bereft of the truth--

a. "To rob, defraud, deprive, with reference to false teachers." Vine, p. 119.

b. "The false teacher is a disturber of the peace. The source of his bitterness is the exaltation of self; for his tendency is to regard any difference from or any criticism of his views as a personal insult." Barclay, p. 127 & 128.

c. Pride completely ruins the fellowship of mankind. Because they (false teachers) have rejected God's Word. They do not exhibit God's love, John 13:34-35. Instead they become like a pack of wild dogs, snapping and snarling at one another. Attempting to promote their own worth they destroy any hope of progress.

C. Pride causes an improper motive for service. That of material gain.

1. False thought: "godliness is a way to get rich."

a. They teach to receive money which they lavish on their own selves and lusts.

b. Their private lives belie their public

teaching.

- c. Their concept of serving God is thoroughly confused. They believe the reason for sharing God's Word is to enrich their own wallets only.
2. Paul corrects that mistaken motive. v. 6.
 - a. Contentment, not wealth, is what gives peace of mind to the individual.
 - b. Prov. 15:16-17.
 - c. Phil. 4:10-20.
 - d. The goal of the Christian is not the bank vault but the mansion prepared by the Master. (John 14:1f)
3. Paul states the proper evaluation of wealth. v. 7.
 - a. Material blessings are not lasting.
 1. There are no pockets in a shroud." DeWelt, p. 115.
 2. "You can't take it with you" is so true.
 3. We will take the same amount of material blessings with us as we brought into this world. Why then should there be such an unhealthy concern over money?
 - b. It is not wrong to gather wealth. The questions to consider are WHY we are serving God and why do we want wealth?
 - c. We are to recognize that nourishment and shelter are sufficient. v. 8.
 1. Matt. 6:19-34.

2. MacKnight, p. 260. "Having shewed that all the good things of this life are adventitious to men, that they can be enjoyed only during the few years of this life, and that they cannot be carried out of the world, the apostle advises, if we have the necessities of life, to be content; because, though we possessed ever so much of this world's goods, we must soon part with them all; consequently, to pursue them at the hazard of our salvation is extreme folly."

4. Paul reveals the treacherous trap the love of money has set. vs. 9-10.
 - a. Notice the whirlpool of destruction caused by the love of money. v. 9.
 1. Those seeking wealth--fall into temptation.
 - a. They desire "to be rich at any cost." Robertson, p. 593.
 - b. "Of trial definitely designed to lead to wrong doing." Vine, p. 117.
 - c. Remember I Cor. 10:13.
 - d. Who designed the temptation? James 1:13-15.
 2. A snare "to make fast. So a snare for birds, any sudden trap of sin of the devil." Robertson, p. 574.
 3. Many foolish and hurtful lusts--desires of the flesh that can only bring disaster to the soul.
 4. Drown men-- "to drag to the bottom." Robertson p. 593. This is the picture of a sinner being dragged under

by a whirlpool in the swimming area.

5. Destruction and prediction--

a. He is not sinking into water, he is being engulfed by the sea of fire that never shall be quenched.

b. What a horrible judgment man calls upon himself for a few dollars!

c. Notice why this love of money is such a great whirlpool of sin.
v. 10.

1. As we start we must stress two vital points too many times overlooked in this verse.

a. It is the love of money, not money itself, that brings the spiritual ruin.

b. We must realize that the love of money is a root of all kinds of evil, not the one and only root.

c. With these thoughts in mind we shall continue our study.

2. In desiring to be rich at all cost many have forsaken the faith.

a. The faith, the truth of Christ, is reliable and saving.

b. Love for money is fickle and leads away from God.

c. Why give up the faith to chase after the pot of gold at the end of the rainbow?

3. This love of money causes spi-

ritual chaos.

- a. There are self-inflicted wounds that bring death to the soul.
- b. Great heaviness of heart is caused because of the web in which one becomes enmeshed in giving his all for riches.
- c. Barclay, pages 132 & 133.

What then are the special dangers involved in the love of money?

1. The desire for money tends to be a thirst which is insatiable.
 2. The desire for wealth is founded on an illusion.
 3. The desire for money tends to make a man selfish.
 4. Although the desire for wealth is based on the desire for security, ends in nothing but anxiety.
 5. The love of money may easily lead a man into wrong ways of getting it, and therefore, in the end, into pain and remorse.
- d. Barclay, page 133. "To seek to be independent and prudently to provide for the future is a Christian duty; but to make the love of money the driving-force of life cannot ever be anything

other than the most perilous
of sins."

II. TIMOTHY IS EXHORTED TO FIGHT THE FIGHT OF FAITH.

A. Paul challenges Timothy to be strong by using
descriptive phrases. v. 11.

1. You! The man of God.

a. Realize who you are!

b. Realize the one you represent.

c. No matter what happens you must always
remember you have committed yourself to
God's keeping.

d. You are His and He is yours,.....live!

2. Flee these things.

a. Get away from the error about which I have
just spoken in verses 8-10.

b. Don't stay close to temptations. Get
away in all haste.

3. Follow after:

a. Righteousness "is the character or qual-
ity of being right or just; means es-
sentially the same as God's faithfulness,
or truthfulness, that which is consis-
tent with His own nature and promises."
Vine, p. 298.

b. Godliness. "denotes that piety which
characterized by a Godward attitude, does
that which is well-pleasing to Him."
Vine, p. 71.

c. Faith: "a pledge of fidelity, plighted
faith." Vine, p. 71.

- d. Love--See I Cor. 13:1-13.
 - e. Patience--"an abiding under." Vine, p. 167.
 - f. Meekness-- "Rather it is an inwrought grace of the soul; and the exercises of it are first and chiefly towards God. It is that temper of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting; it is closely linked with the word humility, and follows directly upon it.
4. Fight the good fight of faith. v. 12.
- a. "The main elements in faith in its relation to the invisible God, as distinct from faith in man, are especially brought out in the use of this noun and the corresponding verb, πιστεωω ; they are:
 - 1. a firm conviction, producing a full acknowledgement of God's revelation of truth, e.g., II Thess. 2:11,12;
 - 2. a personal surrender to Him, John 1:12;
 - 3. a conduct inspired by such surrender, II Cor. 5:7. Prominence is given to one or other of these elements according to the context. All this stands in contrast to belief in its purely natural exercise, which consists of an opinion held in good faith without necessary reference to its proof. The object of Abraham's faith was not God's promise (that was the occasion of its exercise); his faith rested on God Himself, Rom. 4:17, 20, 21." Vine, p. 71.
 - b. Christianity is not a spectator sport, ~~it involves all members of God's family.~~

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5. Lay hold on life eternal.
 - a. "Get a good grip on" life eternal. Robertson, p. 594.
 - b. God provides the WAY but we must hang tenaciously to the life with all our strength.
 - c. It takes a lot of living to maintain the faith.
 - d. This phrase clearly shows that every one is ALREADY LIVING IN ETERNITY.
 - e. Paul is urging Timothy to hold fast to eternity with Christ.
 - f. In which "eternity" are you living, the one captained by Christ or the one led by the devil?
6. Whereunto thou wast called.
 - a. "The Christian is first and foremost a man who has pledged himself to Christ." Barclay, p. 136.
 - b. "DON'T FORGET THIS TIMOTHY," is Paul's message. Each Christian must place his name where Timothy's is in this last sentence.
7. Confess the good confession in the sight of many witnesses.
 - a. Matt. 16:16.
 - b. Many people knew of Timothy's start.
 - c. Paul encourages him to continue.
 - d. It is good for every Christian to look back at the promises and dedication made to God that spiritual growth be main-

tained. The same joy for what the Lord has worked in each life must be remembered and appreciated as days stretch into years.

B. Paul delivers a charge for Timothy. v. 13.

1. Paul calls to witness great persons.

a. He calls on God as one witness.

1. He wants Timothy to know that he is aware that God is viewing what he is saying to him.

2. It is this powerful God who gave life to all things. (creation).

b. He calls on Christ as the other witness.

1. This is the one who stood trial before Pontius Pilate.

2. During this trial He witnessed the good confession.

3. See John 18:37.

2. Now the charge. v. 14.

a. The importance of the charge is measured by the strength of the witnesses--what a tremendous charge!

b. "Keep the commandment."

1. "The phrase is peculiar, and must have some special meaning. Perhaps, as Bishop Wordsworth expounds it, 'the commandment' is the law of faith and duty to which Timothy vowed obedience at his baptism and is paralleled to 'the good confession' some think that ~~the command given in verses 11 & 12, is referred to:~~" Pulpit Commentary, Vol.

21, p. 122, I Timothy.

2. We take the word "commandment" to refer to "the faith" or "the gospel." DeWelt, p. 122.
3. There is a great silence on this portion of the verse.....it is left to your diligent study and prayer to reach your own conclusion.
4. "Without spot, without reproach."
 - a. Let there be no sin that would cause disrepute to come to you and the church.
 - b. Keep the faith in a manner that all will respect your life, thus opening doors for evangelism.
5. Until the appearing of the Lord Jesus Christ.
 - a. Consistency of life until the coming of Christ is a necessity.
 - b. This indicates there are no "vacations" from Christianity.
 - c. No one ever gets "too old" to be a shining light for Christ.
 - d. Notice, Paul does not go into a lengthy discussion on sequence of events concerning the return of the Lord.
 - e. He states it will be in the Lord's own time, not by our calculations. v. 15.
6. He discusses (states that) the second coming shall reveal concerning the

character of God. v. 15, 16.

- a. He is the blessed (happy) and only Potentate (the only authority).
- b. He is the King of kings--as King He rules above all kings whoever exist.
- c. He is the Lord of lords--each lord will answer unto Him as He is more powerful than they.
- d. Who only hath immortality. v. 16. He is the only source of immortality (Genesis 2:7).
- e. Dwelling in light unapproachable--
 1. God's very essence, by virtue of what it is, conceals Him. --See Psalms 104:2.
 2. Remember Saul on the Damascus Road? He could not see for such a great light.
- f. Whom no man hath seen nor can see. "Because God is a Spirit and man can not, while in this body, see a spirit, no man hath seen God, nor can he hope to see Him while man remains in his earthly tabernacle. Men have seen a physical manifestation of the power of God in the form of Angels, or of some other manifestation. This has been only for man's benefit. God in essence is spirit--man cannot see a spirit, therefore indeed 'no man hath seen, nor can see'." DeWelt, p. 123.
- g. To whom be honor and power eternal.
Amen.
"Truly, such a God is worthy of all

honor: reverence, esteem, adoration. He is also worthy of eternal strength, that is, power manifested in action, to the discomfiture of his enemies and to the salvation of his people. Paul's expressed wish is that God may receive this honor and may manifest this eternal strength. Hendriksen, p. 208.

"This whole passage is a magnificent embodiment of the attributes of the living God, supreme blessedness and almighty power, universal dominion, and unchangeable being, inscrutable majesty, radiant holiness, and glory inaccessible and unapproachable by his creatures, save through the mediation of His only begotten Son." Pulpit Commentary, Vol. 21, p. 123.

Old Testament Parallels

- a. the blessed and only Sovereign
.... Deut. 6:4; Ps. 41:13; Is.
40:12-31; Dan. 4:35.
- b. the King of kings..Ezek. 26:7;
.... Dan. 2:37; Ezra 7:12.
- c. Lord of lords... Deut. 10:17;
.... Ps. 136:3.
- d. the only One possessing immortality...Ps. 36:9; Isa 40:28;
.... Dan. 4:34.
- e. dwelling in light unapproachable...Ex. 24:17; 34:35; Ps.
.... 104:2.
- f. whom no human being has (ever) seen or is able to see... Ex.
....33:20; Deut. 4:12; Is.6:5.

g. to whom (be) honor and strength
eternal. Amen...Neh. 8:6; Ps.
.... 41:13; 72:19; 89:52.

--a-c shows the position of God.
--d-g defines the character and
nature of God.

III. THE CHARGE TO SET AND STRIVE FOR PROPER GOALS.
Vs. 17 -21^a.

A. Concerning the rich, they are not to be the
servant of wealth. v. 17.

1. Remember Paul's discussion concerning money
in verses 6-10.

2. The rich of this world, (material posses-
sions) are to recognize the weakness therein
and God's power.

a. They are to realize the source of all
their blessings.

b. It is not found in ego trips born of arro-
gant pride.

c. They are not to set their hope on that
which has no eternal values--Matthew 6:
19-21.

3. The rich are to set their hopes on God.

a. He gives richly to all who follow Him.

1. James 1:16-18.

2. Romans 8:31-39 (especially verse 32).

b. He gives these things, those mentioned
in the verses above, as well as the ma-
terial possessions THAT WE MIGHT ENJOY
THEM...it is not wrong to be rich when
one follows God's leading first.

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4. The Rich are encouraged to be shining lights for Christ. v. 18.
 - a. That they do good deeds toward fellow-man. II Thess. 3:13.
 - b. Let their interest be in abounding in good deeds instead of rolling in money!
 - c. They are to be ready to share (impart their wealth) with others in need. Acts 4:32 is an example of how the early church was willing "to distribute."
 - d. They are to be willing to communicate-- apt or willing to not be forgetful of good deeds and of fellowship. Vine, p. 214.
5. The rich are assured such action will benefit them greatly. v. 19.
 - a. In so doing the things of verse 18, they build a solid foundation of support at the time of judgment.
 - b. They will have a tight grip on the life that is really the only life worth living.
 - c. This is a fantastic promise, something wealth cannot buy.
- B. Concerning Timothy, concluding charge to be strong. vs. 20-21^a.
 1. Guard that which has been placed in your trust.
 - a. salvation.
 - b. the Gospel.
 - c. the work of an evangelist.
 - d. a gift given by Paul.

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2. Be active by refusing to become involved with:
 - a. Unholy stories invented by unrighteous men and women.
 - b. False knowledge which claims to be THE result of "intelligent" study.
 - c. Those who hold and teach such a false knowledge have missed the goal to which the faith directs one.
 - d. Those who are fighting God.

SECTION VIII CONCLUSION.

I. PAUL'S GREAT PRAYER FOR TIMOTHY.

- A. Grace--"Direct influence on the heart and its reflection in the life." II Cor. notes by Danny Camp, p. 8.
- B. Be with you--The desire that Timothy continue to allow God to influence his life that others may see that influence and accept Christ as Savior.

SUMMARY:

"Note the contrast between chapter one and six:

CHAPTER ONE

CHAPTER SIX

Certain individuals--(v. 3)	--Anyone
Teaching differently--(v. 3)	--Teaching differently
Disputes	--(v. 4) --Controversies
Sound doctrine--(v. 10)	Sound words (v. 3)
	Hendricksen, Timothy, p. 195.

~~In this chapter Paul outlines some difficulties in the church then. Today we clearly have the same situations.~~

I TIMOTHY - CHAPTER 6

Then Paul gives the answer of correction of these problems by telling Timothy to "fight the good fight of faith." For encouragement Paul mentions the return of Christ and all the glory contained therein.

Paul's love for the rich is demonstrated by his outlining a way for them to break the bond of slavery in which money has them trapped.

A concluding reminder to Timothy and his work, as well as a prayer for Timothy's effectiveness closes the chapter and epistle.

We find this chapter speaking to the personal and spiritual needs of each of us today. We cannot teach any doctrine but the Bible. We must realize true wealth and how to use our monies to glorify God. We are also challenged to "keep the faith." In such a way God is able to work through us to bring men to Him.

What a privilege, what a joy, to serve a God who corrects, encourages and gives responsibilities to each of His children.

II TIMOTHY

SECTION I. INTRODUCTION....1:1-5.

I. Salutation and Gratitude. 1:1-5.

A. Salutation. 1:1-5.

1. For a greater study of the introduction of II Timothy see pages 7-11 of "Introduction to I and II Timothy and Titus." "Church Leadership Notes" by Danny Camp.
2. Here is a side by side comparison of the introduction of I and II Timothy:

I Timothy

- a. Paul, an apostle of Christ Jesus according to the commandment of God our Savior and Christ Jesus our hope; unto Timothy my true child in the faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

II Timothy

- Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3. In content and reality these introductions are alike.
4. The difference is this; in I Timothy the stress is on Paul's authority; whereas in II Timothy the stress is on "the promise of life which is in Christ Jesus".
5. He, of course, states his authority again, but he wants all to understand the PURPOSE of, and motivating force in his ministry.
6. "His apostleship was a privilege. It is most significant to see what Paul conceived it his duty to bring to others--the promise

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of God, not his threat. To him, Christianity was not the threat of damnation; it was the good news of salvation. It is worth remembering that the greatest evangelist and missionary the world has ever seen was out, not to terrify men by shaking them over the flames of hell, but to move them to astonished submission at the sight of the love of God. The dynamic of his gospel was love, not fear." (Barclay-II Tim. p. 143)

7. This introduction is filled with Paul's love for his child in the faith.
 8. It is very possible this highlight of love is because Paul understands that death is very near (4:6-8) and he does not want Timothy to doubt his true feelings for his son in the faith.
- B. Paul's Gratitude is Spoken Clearly. 3-5.
1. To show the honesty of following remarks Paul declares his honesty in every act in his life. (v. 3-4)
 - a. But one might exclaim, "How could Paul have had a clear conscience knowing the destruction he caused in the church as a Jew?"
 1. First: Whatever Paul did he firmly believed to be correct and would not stop until given evidence to prove his position incorrect. (Such as the scene on the road to Damascus).
 2. Secondly: Paul knew the power of the atonement of Christ's blood.
 3. He may have been wrong first, but he was honest in the error. He repented. He obeyed Christ. Christ removed his sins and he was satisfied.

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4. Are you satisfied with your position with the Lord?
2. He appreciates Timothy so much.
 - a. He prays for him daily.
 - b. He wants to see him.
 1. Could the eagerness of this statement be connected in thought with 4: 6-9? It is possible.
 2. Seeing Timothy would cause great joy to Paul.
 - c. He remembers Timothy's compassion.
 1. When and where these tears flowed is not the vital issue, as some commentators try to stress.
 2. The fact of the love that produces such tears in any situation, at any time, is the important item under discussion.
 3. When was the last time you cried honest tears of compassion for someone else?
 4. If you have, you will know how Paul feels about Timothy. If you haven't you haven't shared your life with others in their needs, hurts and joys!
3. Paul acknowledges the foundation of Timothy's character.
 - a. Paul's joy was based on the fact that Timothy was not a hypocrite.
 1. Timothy has an "unfaked" faith!
 2. His faith was honest and others could

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see that depth of sincerity.

- b. His family, not the church, schooled him in the great faith of Christ.
 1. His grandmother, Lois---his mother, Eunice, were his teachers, and evidently, examples.
 2. You do not convince a child of the worth of Christ unless that child sees Christ through the way you address to the tasks of everyday living.
 3. No, I do not know about Timothy's dad! I could give speculation, but let's spend our time in the study of what is before us. When we learn it completely, then we may have time to speculate on such matters.
- c. Because of his grandmother's and mother's genuineness, Paul is assured of the quality of Timothy's faith.
- d. What character are we building into our youth?

II. Individuals Included In The Exhortation, "Be not ashamed". vs. 6-18.

A. The exhortation to Timothy. vs. 6-11.

1. Paul bases his exhortation to continued effective service (stir up the gift of God) on the foundation of the faith. v. 6.

The original word structure is "to keep blazing, continuous action, present time." (Robertson Word Pictures of the New Testament. Vol. 4, p. 612).

- a. Started by the faith instilled by his grandmother and mother.

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- b. Encouraged by the power of the gift given him by Paul when he laid his hands upon him.
 - c. Also the setting aside as an evangelist by the elders. I Tim. 4:14.
 - d. This is not a condemnation.
 - e. It is an encouragement to continue doing what he has been doing in the past.
2. That which enables Timothy to not be ashamed. v. 7.
- a. The spirit given by God - it was not fear, but confidence.
 - b. There are three gifts from God to Timothy to dispel any fear.
 - 1. God gave the spirit of power.
 - a. We do not have the same supernatural gifts as Timothy.
 - b. But we do have the same Holy Spirit dwelling within us and He is greater than any worldly power. I John 4:4.
 - 2. God gave the spirit of love.
 - a. This was vividly seen by the death of Christ on the cross.
 - b. It is seen by His concern in Timothy's life.
 - c. We, too, know that love.
 - d. When we realize that the source of the greatest power is love, then our fears melt away.
-
3. God gave the spirit of discipline.

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- a. Timothy was not ruled by his passions and outside life--He was the ruler of them.
 - b. We are to discipline our lives with God's provided help.
 - c. Because of the spirit of power, love and discipline Timothy was not ashamed of the Gospel of Christ for he realized how effective his God was.
 - d. Each Christian today can live without fear because of the spirit of power, love and discipline given from God.
 - e. Are you confident in life?
 - f. Can you say you are not ashamed of the Gospel in an ungodly world?
 - g. "If a person fears Satan's persecuting power more than he trusts God's ability and everreadiness to help, he has lost his mental balance." Hendriksen, II Timothy, p. 230.
3. The attitude to have regarding the Gospel and it's messengers. v. 8.
- a. ...because of the power, love and discipline Timothy is not to be ashamed:
 1. Of the testimony of Christ Jesus.
 - a. This Book was written about 67 A.D.
 - b. In July of 64 A.D. Nero set fire to Rome.
 - c. By October of that year he had convinced the populace that the Christians were responsible for the fire.

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- d. ...Christianity became outlawed and a most wicked persecution began.
 - e. Paul is encouraging Timothy, in the face of all this threat of physical harm, not to be ashamed of the Gospel.
 - f. To deny the Gospel would be far greater damage than to lose physical life.
2. Nor of Paul, the prisoner.
 - a. Do not desert me as others have.
 - b. Do not seek to save your life by denying your association with me.
 - c. The bond uniting us is the Gospel, therefore do not desert me because I am under the death sentence because of my faith in Christ.
 - b. Instead of being ashamed, I exhort you to continue to stand firm as you have in the past.
 1. Be willing to suffer hardship because you are a messenger of the Gospel.
 2. The cost of discipleship is not cheap and now Timothy is encouraged to continue in his payment!
 3. Know most assuredly that the power of God will be your strength during this time of persecution.
 - c. Oh, how desperately all need to know and take that same stand today!
 1. ~~How many live under the threat of persecution daily in the United States?~~

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2. How "faithful" would we really be if we were placed in the same situation as Timothy?
 3. His country was under persecution by a mad ruler. His father in the faith was condemned to death because he preached and lived the Gospel.
 4. Timothy was not ashamed...How about you?
4. Paul declares clearly the way God has provided the needed power. v. 9.
- a. Don DeWalt has a clear division on this verse in "Paul's Letters To Timothy and Titus", Pages 199 and 200.
 - b. "I. He saved us and called us.
 1. This salvation and calling was not according to our works.
 2. This salvation and calling was according to His own purpose and grace.
 - a. This purpose and grace was given us in Christ Jesus before times eternal.
 - b. This purpose and grace hath now been manifested by the appearing of our Saviour, Christ Jesus.
 1. Christ Jesus abolished death.
 2. Christ Jesus brought life and immortality to light through the Gospel.
 - a. Unto the Gospel, Paul was appointed a preacher, and an apostle, and a teacher."

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- c. In this verse Timothy, (and all Christians), is clearly shown that God cares, not because of merit earned, but because He has so loved and planned for mankind from the beginning of time.
5. Paul gives a view of God's plan that causes Timothy to rejoice during persecution.
v. 10.
 - a. The plan of God is manifest in Christ Jesus in its completeness.
 - b. Onto such a picture of despair and blackness Paul throws the exceeding brilliant light of God's provision, the coming of Christ.
 - c. Note the contrast of verse 8 developed by the appearance of Christ.
 1. Abolished death - καταργεω - "Christ has rendered death inactive for the believer, II Tim. 1:10, death becoming the means of a more glorious life, with Christ;" (Vine, p. 14)
 2. Brought life - a reason to live in such a troubled time.
 3. And immortality to light - The believer is engulfed in life. As Christianity is not just an existence; it is life in its fullest.
 - a. As opposed to the death Nero offered, Christ's Word, the Gospel, brings life without end of benefit.
 4. By proclaiming the Gospel man can see the potential God intended instead of the hopelessness caused by the despair of lost mankind.
 5. What a privilege to proclaim such a

radiant message!

6. Paul states his position to show Timothy that he still is in the active service of God and proud of it. v. 11.
 - a. He was appointed a preacher- κηρὺξ - "A herald, is used of the preacher of the Gospel". (Vine Page 202)
 1. Pictures the one crying for the message of a king.
 2. Paul envisions himself as one crying forth the message.
 3. No greater honor than to be the messenger of the King.
 - b. He was appointed an apostle.
 1. "One sent forth" is the literal meaning.
 2. Not only was he the cryer of the King, but he was commissioned to that task by the Savior, Himself! Acts 9:15-16.
 3. He was sent, not by men, but by the Savior.
 - c. He was commissioned a teacher of men.
 1. Many did not know the Christ of the Gospel.
 2. It was his privilege to proclaim that message.
 3. Can you not see the joy pouring out of that prison cell?
 4. Nero may chain his body, but

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never his spirit!

d. Paul had one job - to preach the Word.

1. He was herald of the King.

2. He was commissioned by Christ.

3. He was a teacher of the Message.

e. Who can refuse to serve God our Father and Christ our Lord after such encouragement?

B. Paul States His Encouragement. vs. 12-14.

1. Because he is a preacher, apostle and teacher he is suffering. v. 12.

2. Stated reasons why he is not ashamed of the Gospel.

a. He knows in whom he has trusted.

1. He has knowledge that is gained only by serving.

2. Therefore he has a close relationship with Christ.

3. He has placed his complete trust in Christ.

b. He is confident that Christ will protect the deposits Paul has made.

1. In Acts 9 we learn of Paul's commitment to Christ.

2. Since that day Paul is even more certain that Christ will protect his soul as he is given to Him for safe keeping.

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- c. He made the commitment before trials befall him. Now he is facing death and the confidence is even greater than before!
 - d. It is interesting to me that Paul expected nothing but a great confidence in Christ. (Phil. 4:10-20).
 - e. Can we say that in our relationship with Christ we are as confident with Christ as Paul was?
3. With these reasons we can see clearly how Paul could evangelize in prison, encourage others and face death itself with such enthusiasm.
 4. He encourages Timothy to hold firm to sound words, even as he does. v. 13.
 - a. This is done by faith and love based in Christ.
 - b. Maintain the faith and love in Christ.
 - c. I Corinthians 16:13,14.
 - d. We must be as concerned about sound words, faith and love as was Paul, Timothy and Christ!
 5. The stewardship entrusted to the evangelist. v. 14.
 - a. In verse 12, we have Paul's commitment to Christ.
 - b. In verse 14, we see where God has made a commitment to Timothy.
 1. This commitment, without a doubt, is the Gospel message.
 2. Each evangelist is responsible for the way he handles the precious gift

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with which he has been entrusted.

c. God knows that by our own efforts it is impossible to keep the Message.

1. He gave us the needed help - the Holy Spirit.

2. He not only helps - He dwells within our lives.

3. This most definitely is not a threat. It is a promised blessing.

4. "It is only through the Holy Spirit that Timothy or any of us can guard God's deposit with us." Robertson's "Word Pictures In The New Testament", Vol. 4, p. 614)

d. How are you keeping God's Gospel?

C. Onesiphorus Was Not Ashamed of The Gospel. vs. 15-18.

1. Not all Christians have withstood this persecution. v. 15.

a. All Asia has turned away from me.

b. They think lack of association will aid them during persecution, but what does the eternal God think of such action?

c. Paul names the two leaders of the departure.

1. Phygellus and

2. Hermogenes

3. Two thoughts:

~~a. These could be ring-leaders or...~~

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- b. They could have been strong Christians who weakened at the hardship.
 - c. I think it is the latter.
4. Word of warning - We just do not know how we would respond in a like situation, therefore it behooves us not to be super-critical of these two men, but to be compassionate.
5. This seems to be Paul's course of action.
2. ALL IS NOT LOSS - Onesiphorus (profitable) is not ashamed of the Gospel. v. 16.
- a. In fact it says the "household", this would indicate that his wife and servants stood with him in his commitment.
 - b. It bespeaks a beautiful home situation.
 - c. Onesiphorus demonstrated his love by:
 - 1. Refreshing Paul's spirit many times.
 - 2. He was not ashamed of Paul's chains.
 - 3. He worked hard and found Paul's prison. v. 17.
 - d. Paul's appreciation is stated. v. 18.
 - 1. He prays twice for God's mercy to be granted Onesiphorus! v. 16 and v. 18.
 - a. In verse 16, he speaks of the present time.
 - b. In verse 18, he speaks of the judgment day.
 - 2. He reminds the Ephesians of the work Onesiphorus did for them.

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SUMMARY:

After the introduction and statement of gratitude for Timothy, Paul begins encouragement. He stresses that Timothy, Onesiphorus and he are not to be ashamed of the Gospel or the proclaimers of the Gospel.

In the face of a wicked persecution, Paul declares the security a Christian can enjoy even in the midst of impending death. Paul was not the only man faced with death. Every Christian lived with the threat of sudden death at any moment. No where does Paul cry for governmental reform. Instead, he urges personal commitment to the Gospel. This will prepare them to meet hardship, face and endure death and live with Christ in eternity.

Are you ashamed of the Gospel? Do you proclaim it in a grand way? Do not wait until persecution hits to speak and minister to others for Christ.

SECTION III. TIMOTHY IS EXHORTED TO FULFILL HIS MINISTRY. 2:1-26.

I. APPARENT REASONS FOR SUCH AN ENCOURAGEMENT.

A. Because of what has been spoken in chapter one, Timothy is to continue in the faith and avoid the pitfalls of Satan.

1. Remember your home teaching.
2. Remember the worth of the stewardship given you.
3. Remember my ministry.
4. Remember so as to avoid defecting from Christ.
5. Remember the great example of Onesiphorus.

B. "Because the Judaizing teachers in Asia had all

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cast off Paul as an apostle, and because it would not be in his power after this, to oppose their corrupt doctrines in person, he challenges Timothy to be strong in the exercise of his spiritual gifts, and in preaching the unspeakable benefits bestowed on Jews and Gentiles without distinction, through Christ, and not through the law of Moses." Macknight on the Epistles, Vol. III-IV, pages 300-301.

- C. All of this is neatly summed up in the phrase, "Thou therefore, be strengthened in the grace that is in Christ Jesus. v. 1.
- D. Again we have the appearance of the word "grace". Paul knew of a certainty that it was by the grace (divine influence on the human heart reflected in everyday living), of Christ that any Christian accomplishes anything.
- E. As he begins this chapter he implies that he wants Timothy to trust Christ and His grace for needed strength rather than saying, "I'm able to meet the challenge because I have known and was taught by Paul."
- F. Too often we become disciples of our human teachers rather than disciples of the Lord!

II. THE CHALLENGE GIVEN TO TIMOTHY. V. 2

- A. Paul does not ask for blind obedience. v. 2.
 - 1. He asks Timothy to recall the teaching he has heard Paul give time and again to all men.
 - 2. In this manner he is asking Timothy to first call on his own memory and experience of sharing the Christian life with Paul.
 - 3. Then Paul asks Timothy to confirm what he had heard by talking with those who also had seen and heard Paul in his many discussions.

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4. Timothy was to compare his experience with that of other witnesses.
 5. Paul knew what the result would be.
- B. Now he gives a challenge to Timothy based upon the knowledge of the past teaching of Paul. v. 2.
1. "Commit the same to faithful men".
 - a. Since it is good enough for you Timothy, it is applicable to all people.
 - b. Timothy, as an evangelist, is to be an equipper of the saints.
 - c. He is not to do the job himself, he is to train and delegate authority.
 - d. These teachers are to be faithful men. The Greek for faithful, πιστος, is a word with a rich variety of closely connected meanings. A man who is a πιστος is a man who is believing, a man who is loyal, a man who is reliable. All these meanings are there. Falconer said that these believing men are such "that they will yield neither to persecution nor to error." The teacher's heart must be so stayed on Christ that no threat of danger will lure him from the path of loyalty and no seduction of false teaching cause him to stray from the straight path of the truth. He must be steadfast alike in life and in thought. Barclay, p.158.
 2. "Who will be able to teach others also."
 - a. This instruction was not to be an end unto itself.
 - b. Those Timothy taught were to be so well prepared that they too could teach, convert and teach others.

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3. This verse well states the need for training faithful men to preach and teach the faithful word.
4. Every church, every evangelist, every Christian must look at this verse and recognize the personal responsibility contained within.
5. Every generation must accept this responsibility as a privilege.

III. ILLUSTRATIONS GIVEN TIMOTHY TO SUPPORT THE EXHORTATION TO FULFILL HIS MINISTRY. Verses 3-26.

A. As a soldier--verses 3-4.

1. Every soldier, whether then or now, goes into service knowing that hardships are going to come his way because of being a soldier.
2. So it is with each Christian. We must realize that there will be difficulties in the King's service but they give no cause for desertion in the face of the enemy!
3. A soldier does not serve part-time and become involved in some other business.
4. When there is a command he is to be free from all other interferences so that he responds in the manner so expected of him.
5. It is the same with Christians. It is not possible to become entangled with the pleasures of the world if we are going to effectively fight the prince of this world.
6. We must commit all to our King of kings and respond in the manner He desires of His children.
7. The point to remember--Endure through hardships at all cost for Christ.

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B. As an athlete. Verse 5.

1. To be the victor in the Olympic games takes discipline.
2. The participant is to contend according to the rules or he is disqualified.
3. The Christian is to discipline himself as does the athlete.
4. Like the athlete who trains and obeys, each Christian is to rigorously "train" (study and practice what is learned), to contend according to the rules--God's Word.

C. As a Farmer. Verses 6-13.

1. In the case of the soldier, Paul stresses the willingness to face hardship. v. 6.
2. In the case of the athlete, Paul stresses the willingness to discipline oneself according to God's will.
3. In this case of the farmer Paul is stressing hard work and patience.
 - a. Paul acknowledges that the man who cares for the crop is to receive first choice of the bounty.
 - b. So with the hard working evangelist, his is to share the fruits of the Word.
 1. He is to preach and teach first to himself.
 2. He is to receive the blessings of the gospel harvest.
 3. It may take a long time for the seed of the gospel to grow to full fruit but the sower must be confident in:

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- a. The power of the Word.
 - b. The power of the Master to whom all glory belongs.
4. Just as the farmer works long hours and patiently awaits the harvest, so the evangelist is to work hard and be patient knowing the harvest will come.
4. Paul calls some vital facts to Timothy's remembrance that will enable him to be a patient worker for the Lord. va. 7ff.
- a. He first informs Timothy that the Lord will help him to understand all things necessary for God's evangelist. v. 7.
 - b. He wants him always to remember Jesus Christ. v. 8.
 1. Anything else is not suitable for a model.
 2. This simple statement reveals the importance of Christ in God's redemption plan.
 3. He was the promised Redeemer from God as the Old Testament teaches.
 4. Timothy is to remember Christ's victory over death and what that victory means to all men.
 5. Christ was of the house of David.
 - a. Not only is He God's resurrected Son, He is of the house of the man whose heart was dedicated unto God.
 - b. Thus the resurrected Christ is the reigning Christ!
 6. "All such information is included in

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the Good News I have been preaching," states Paul.

- a. Thus we see Timothy encouraged to
 - follow the Christ of resurrection.
 - be a loyal subject to King Jesus because of the content of the "Good News."
- b. "It was Paul's gospel, for:
 1. he had received it by immediate revelation (Gal. 1:12);
 2. he continues to proclaim it even in this letter, (II Tim. 1:11); and
 3. he still clings to it with his whole heart, even now that he is facing death." Hendriksen, p. 251.
- c. Very excellent reasons to work hard and maintain patience.
- d. Paul states his position as an encouragement to steadfastness. v. 9.
 1. It is because of the Gospel that I am a prisoner and I am honored to be so used of God.
 - a. Remember the great persecution.
 - b. I am here as a common criminal.
 - c. The empowering fact is this; they can imprison my body but no one can imprison the Gospel!

2. They had chained Paul's body but not his spirit and Gospel!
- e. Paul's patience is justified--v. 10.
 1. He counted the souls of others more important than his physical life.
 - a. By this radiant living he encouraged many then and today to accept Christ as Savior.
 - b. He knew the Gospel could not be stopped by governmental authorities.
 - c. If preaching the soul-saving Gospel meant he was to die in prison he was willing to evangelize to the last moment of life.
 2. One note on the word "election"--

God does not treat man so that he has no choice or will. God knows who are going to accept or reject Him, but He does not force anyone to be His. The responsibility is upon the individual.
 3. The result of the message was the uniting of a forgiven sinner with a loving Savior for eternity. That is a worthwhile endeavor in any situation.
- f. Paul's concluding words on the importance of patience and hard work show the great identity with Christ or the great contrast to

Christ. vs. 11-13.

1. Faithful is the saying. v. 11.

a. The fourth of five times this phrase is used.

b. "Now, the word 'for' indicates that in the hymn something preceded. The probability is that the unquoted line which preceded was something like: 'We shall remain faithful to our Lord even to death,' or, 'We have resigned ourselves to reproach and suffering and even to death for Christ's sake.'" Hendriksen, p. 254, 255.

2. How to be identified with Christ.

a. If we died with Him we shall live with Him.

1. We died with Christ when we accepted His death for our sins. Rom. 6:8; II Cor. 5:14.

2. We shall be alive with Him even as He is living because of the resurrection.

3. This would be a great strength to those living during a time of great persecution.

4. For them to know that even if they died physically they were alive with Christ because they had already shared in His death on the

cross and resurrection
from the grave in the act
of baptism.

b. If we endure, we shall also
reign with Him. v. 12.

1. The Christians of Paul's
time would certainly un-
derstand the meaning of
endurance.

2. Matthew's words in 24:13
are relevant here.

3. Those who are now "bear-
ing up under pressure"
will some day be rulers
with Christ!

4. Oh what encouragement in
the face of adversity.

5. Paul knew how to minister
to the troubled hearts
for he was a participant
with them in Christ and
in persecution.

3. How to be contrasted with Christ.

a. If we deny Him He will deny
us.

1. Matthew 10:32-33.

2. Jesus will not speak to
the Father in glowing
terms on Judgment Day for
the one who refused to
live for Him while here
on earth.

3. We are either for Him or
against Him. Matt. 12:30.

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b. If we are faithless, He remains faithful, He cannot deny Himself. v. 13.

1. Because we are not dependable for the Lord does not destroy the faithfulness of Christ.

2. This is a contrast of man and God--man is fickle, God is stable.

4. As we look over this illustration of the farmer we view reason after reason for the Christian to labor hard and patiently await the harvest from God's hand.

D. As a workman. verses 14-19.

1. Paul charges Timothy to share the information he has just given him. v. 14.

a. They are in the presence of the Lord.

b. They are not to quarrel over words which bring no profit to Christian living or evangelism.

c. Even worse than making poor use of time, such words condemn the listeners to Hell.

d. In short--"Timothy, what I have said is important, do not hesitate to share it with all who will listen."

2. Paul reminds Timothy of the seriousness of Christianity! v. 15.

a. Diligent--"earnestness, zeal, or sometimes the haste accompanying" the work at hand.

b. Work with all your abilities to present

yourself to God.

- c. Approved unto God--"one who has stood the test. Describes anything which has been tested and is fit for service."
- d. "Timothy is to be tested that he might be a fit weapon for the work of Christ, and therefore a workman who had no need to be ashamed."
- e. Rightly dividing the word.

"The Greeks themselves used the word in three different connections: for ploughing a straight furrow across a field, and for the work of a mason in cutting and squaring a stone so that it fit into its correct place in the structure of the building. So the man who rightly divides the word of truth, drives a straight road through the truth and refuses to be lured down pleasant but irrelevant bypaths; he ploughs a straight furrow across the field of truth; he takes each section of the truth, and fits it into its correct position, as a mason does a stone, allowing no part to usurp an undue place and so knock the whole structure out of balance."

- f. "The aim of all Christian discussion and of all Christian action is to bring a man nearer to his fellows and to God." Barclay on II Timothy, pages 173 and 174.

3. The dangers of striving over "words". v. 16.

- a. These profane babblings are stories structured to deceive and lead one away from God.
- b. They are deadly by design, not by accident because they develop ungodliness in the lives of the listeners.

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- c. These words consume the hearer as deadly disease destroys the body. v. 17.
 - 1. "To gnaw, to eat, an eating, spreading disease." Robertson Word Pictures of the New Testament, Vol. 4, page 620.
 - 2. Instead of giving life like the Gospel does, profane teaching kills.
- d. Paul names two men who have rejected the truth and turned to Satan's message! v. 18.
 - 1. Hymeneus and Philetus.
 - a. In this case Paul names the men and their sin.
 - b. This is a case where the men would not accept God's teaching and were destroying other souls.
 - c. They must be stopped.
 - 2. Their false teaching concerned the final resurrection of all people.
 - 3. See "Chat with Chet" (Disciples of Christ). Page 209.
 - 4. "Think of what implications are contained in this false word: (1) It would deny Christ's physical resurrection; (2) It would deny the possibility of the second coming; (3) The hope of the resurrection for believers would be gone; (4) All hope of meeting our dead loved ones is taken away; (5) We could not share in the Father's house of many mansions. No wonder such a teaching would overthrow the faith of the new ones in Christ in the city of Ephesus!

the Disciple®

July 23, 1979

Journal of the Christian Church (Disciples of Christ)

Mr. Danny Camp
The Church of Christ at Treaty
Route 5
Wabash, IN 46992

Dear Mr. Camp:

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Thank you for your interest.

Sincerely,

Celia Cupp (Mrs.)
Secretary to Dr. Merrell

James L. Merrell, Editor, Vice-President
Christian Board of Publication
Box 179 · St. Louis, Missouri 63166 · (314) 371-6900

A CHAT WITH CHET

-by Chester A. Sillars
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QUESTION: What do you think the Bible teaches about the second coming of Christ?

ANSWER: I think the Bible teaches that he will come a second time, also that he will come as lightning.

This is not to be wondered at. Jesus said he was the light of the world. If you have ever watched lightning you have seen the landscape that was dark all illumined when a bolt of lightning flashed across the horizon.

Once again we lift up our practice in our Disciple churches of allowing differences, and even encouraging differences of opinion. In this matter there is a considerable range of opinion. I can only give you my answer. In honesty, I tell you there are other viewpoints.

The Bible makes it seem clear to me that the first-century Christians felt Jesus would come during the life span of most of them. Those who had died would experience a resurrection when he returned.

Did he return? I believe he did! I think he was present at Pentecost. He returned as lightning, or light, and illuminated Peter's sermon.

Several theories have been developed about the second coming of Christ. Some are very attractive indeed. In seminary we studied several of them, and I must admit some seemed to me to be beyond the pale of reason in the light of Christ's teachings.

Proof-texting has been used to advance these various theories. A "Thus saith the Lord" has been the approach of some. Well, what does the Lord say? I admit this question is as wide open for differences of opinion as any New Testament question I know.

I can not believe that at some date in the future, when the world gets better or gets as bad as it is going to be, Jesus, the Christ, will ride a cloud down to earth and call all the faithful to him and then open the graves of the faithful who died long years ago and restore them to physical health. I know this is what the first-century Christians seemed to expect. I know that some of our own people expect this. You have a right to.

I have heard some pretty fanciful descriptions of what

life on earth is going to be like for the faithful when he returns again. Life on earth could be like that now if we all would follow in faith.

May I use a personal illustration? Some years ago at the age of 86 my grandmother died because of cancer. What about the second coming? She was very faithful as a Christian. Will he come and raise her in full health? No, I do not believe so. I believe, for her, his second coming was when she went into the baptismal waters as a young lady. He made his second coming to her as a person. That made her life complete. His second coming was not just a bolt of lightning that flashed through her life once. He came as light, love, truth, life and spirit to be with her all of her living days. For seventy years or more he was her guide. Her spirit lives on as all spirit and truth lives on. Her body was the temple of her soul. It has gone the way of all flesh according to the laws of God.

What happens is we become so concerned about our bodies that we lose sight of the spiritual implications of our faith. We use this idea of the second coming to establish a hope that we will be resurrected in our present bodies which even today receive more of our concern than our spiritual selves.

If we have a living Christ it is because he lives in the hearts of the faithful. He lives in their hearts because he made a second coming to them as individual persons. I believe he is living today in millions of persons because he came to them as it were, as light, truth, love, and spirit.

II TIMOTHY - CHAPTER 2

4. The defense against dangerous words. v. 19.

a. The firm foundation of God.

b. The seal--"Indicating ownership, authentication, security and destination." Vine, p. 331.

1. The Lord KNOWS who are His.

2. Those who claim Jesus are to flee unrighteousness.

E. As A Utensil. verses 20-23.

1. There are different kinds of utensils. v. 20.

a. Costly

1. Gold

2. Silver

b. Simple

1, Wood

2. Of earth

c. Some to honor

d. Some to dishonor

2. To be a vessel of honor for God one must rid oneself of the sins mentioned in the preceding verses. v. 21.

3. In so doing he will become a vessel of:

a. Honor.

b. Set apart for God's work.

c. Equipped to do His good will.

II TIMOTHY - CHAPTER 2

4. The urgency of separation from sin is stated in verse 22.

a. Make haste to get away from the flaming sins of youth before they engulf you for life.

b. Be not satisfied with avoiding sin, but make serious effort to develop a Godlike character.

1. Righteousness

2. Faith

3. Love

4. Peace

5. Find fellowship with those who seek God for pure motives.

c. Refuse to become involved in: v. 23.

1. "Speculations of a half-educated mind." Robertson, p. 621.

2. They only cause division and ill-will rather than the wholesomeness produced by the Gospel.

F. As A Bondservant. Verses 24-26.

1. As a servant to the Christ of Calvary we must be like Him in conducting ourselves with others.

2. He was not one to fight. Since we represent Him we, too, must refrain from fighting.

3. There is a better way to accomplish God's work than fighting with one another. Be gentle to all.

4. The qualities the Christian leader is to

II TIMOTHY - CHAPTER 2

have as when opposed to fighting.

- a. "The Christian leader must be kind to all; even when he has to criticize and point out a fault, it must be done with the gentleness which never seeks to hurt." Barclay, p. 181.
 - b. The servant is to be able to teach.
 - c. He is to be forbearing (patient).
 - d. Gently correcting those who oppose instead of resorting to anger. v. 25.
5. The reason we are not to strive is that by not striving we will develop a climate in which others will be receptive to God's teaching.
 6. Because of the godly example they will repent and accept His will.
 7. No amount of fighting will accomplish conversion in the opponent's life!
 8. By such action they shall be stolen from Satan's traps. v. 26.
 9. It is Satan's desire to destroy, it is God's desire to protect and build.
 10. For these reasons we ought to be very considerate servants.

SUMMARY:

Paul is encouraging Timothy to realize the work before him as an evangelist. To underscore the way this work is to be done. Paul speaks to him as a beloved child in many illustrations. Aspects of the soldier, athlete, farmer, workman, utensil and servant all show different responsibilities of the Christian Evangelist.

II TIMOTHY - CHAPTER 2 & 3

As Paul spoke to Timothy he speaks to us today. As I read this chapter, I am awed by the enormity of influence of the Christian evangelist. There is the opportunity to do great amounts of good for the Lord. There also is the possibility of great destruction. Let us not be frightened into seclusion by this responsibility. Rather, let us acknowledge our need--the power of God through Christ to enable us to do His will. When we realize we are not the center of strength, but that He is, our stewardship as an evangelist will be properly handled. God does not demand brilliance. He asks for faithful service. That we can, and must, give to Him freely.

SECTION IV. PAUL WARNS TIMOTHY OF THE APPROACHING APOSTASY. II Timothy 3:1 - 4:5.

I. PAUL WANTS TIMOTHY TO RECOGNIZE THE COMING APOSTASY. vs. 1-9.

- A. It should always be remembered that a warning is not a curse. It is a blessing. Even in our physical health we are saved from tragedies by the warning system in our bodies. When we listen to, and obey, these warnings we will be the happier. So it is with our spiritual lives. By being given a warning we can prepare for the full force of Satan's attack. In many cases positive reaction to adequate warning will ward off the full impact of Satan's desires. In this warning to Timothy Paul was helping him to defeat the doctrines of Satan as they appeared. v. 1.
- B. Not only does Paul tell Timothy the danger is coming but he also states when it will come, "In the last days."
 - 1. This refers to the era of time between the birth of Christ and His return from heaven to receive the righteous unto Himself and commit the lost to eternal doom.
 - 2. "In latter days"-- The phrase is the same

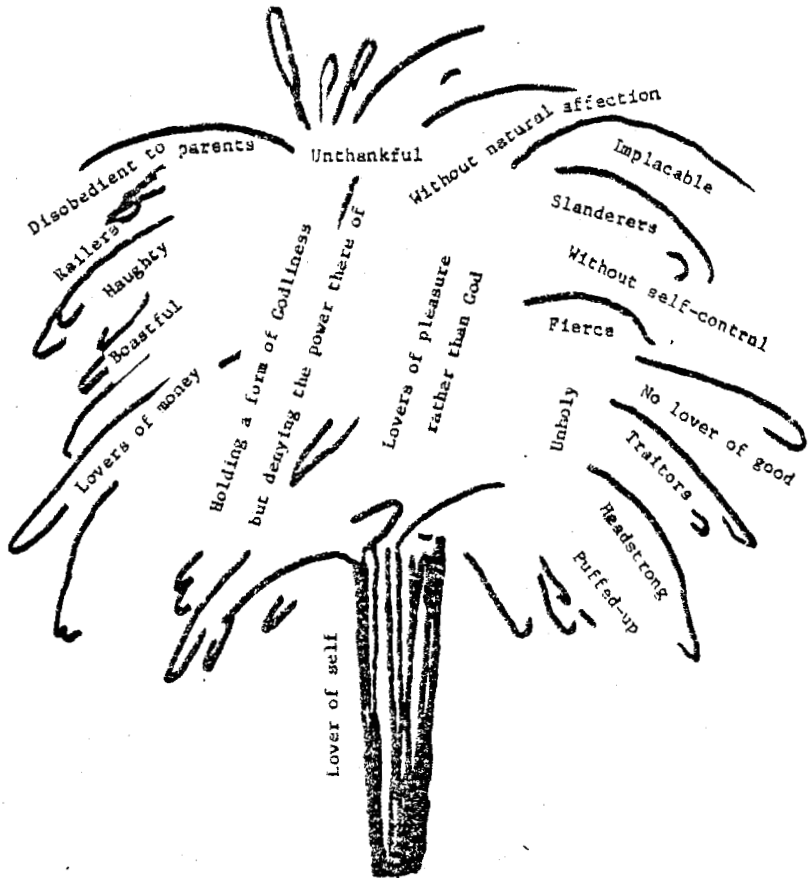
as with Genesis 49:1 which signifies future days, or time, without marking whether these days were far off or near at hand. And therefore it does not signify the last days of the world, as in our English Bibles, but future times in general, being of the same import with 'latter times', I Tim. 4:1 where also the apostasy is foretold." (Macknight, Vol. III & IV, p. 320)

3. Because these 'times' were to be present during the life of Timothy we can be certain that Paul was not discussing the very last day before Christ's return.
4. The concern in Paul's mind at this time was to prepare Timothy to meet the challenges of false teachers of his day.

C. Characteristics of the false teachers.

1. Lovers of self - This is the source of all evil. v. 2. (See diagram on the next page)
 - a. Because a person views life from the attitude of "Look out for #1", the door is opened wide for a multitude of sin.
 - b. Notice how large is the outgrowth of this attitude.
2. Lovers of money.
 - a. Since they first loved themselves and money would purchase what they desired their great love centered around money.
 - b. We are unable to satisfy our desires without money, therefore each person must remember to keep money, possessions and Christ in proper perspective.
 - c. Refer to your notes in I Timothy 6:10.

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3. Boastful.



II TIMOTHY - CHAPTER 3

- a. "Old word for empty pretender" used here and in Romans 1:30. (Robertson Word Pictures of The New Testament, Vol. 4, page 623)
 - b. "Primarily signifies a wanderer about the country, a vagabond; hence, an impostor." (Vine, 136)
 - c. These individuals are not only empty of the qualities and abilities they boast, they are hypocrites.
4. Haughty.
- a. "Showing oneself above others, though often denoting pre-eminent, is always used in the New Testament in the evil sense of arrogant, disdainful, haughty." Vine, p. 198.
 - b. The key difference between "boasts" and those who are "haughty" is - the boaster tries to convince all that he is a great person; the haughty person lets all know that he holds everyone else in contempt because they are not as good as he.
 - c. Both have a great misconception of their worth!
 1. The center of self is clearly seen.
5. Railers.
- a. This is translated blasphemy in other places. (I Timothy 1:13).
 - b. It means to speak harshly against. In this context it would seem to indicate an individual who spoke harshly about those around him.
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- ~~6. Disobedient to Parents.~~

II TIMOTHY - CHAPTER 3

- a. This is a serious matter, for underlining this attitude is the lack of respect for authority.
 - b. If this is ingrained in an individual he will respect no one, including God, other than himself. Nor will that person respect any law but the law he decrees to be right.
7. Unthankful.
- a. If there is no respect there is no reason to thank anyone for anything.
 - b. Gratitude arises from the appreciation one has for those about him.
 - c. If he is boastful, haughty and disobedient what is there to cause him to be thankful in the least?
8. Unholy.
- a. Refuses to acknowledge the ultimate dependencies of life.
 - b. To such an individual the phrase "nothing is holy" is a very real attitude of character.
9. Without natural affection. v. 3.
- a. This refers to the love a parent is to have for his child.
 - b. The beasts of the field care for their young, many times at the cost of life. This also could refer to homosexuality.
 - c. Those with twisted minds of selfishness care not even for their youth!
 - d. They are less than animals!

II TIMOTHY - CHAPTER 3

10. Implacable.

- a. "Without a truce"... "One who cannot be persuaded to enter into a covenant." Vine, p. 250.
- b. "I've made up my mind and I'll change for no one nor any reason!" "I Just don't care if you are in trouble."

11. Slanderers.

- a. Greek for slanderers is "δίαβολος" - The English word is devil.
- b. These people are representatives of Satan who ruin the character and name of other individuals by false rumors.
- c. They follow the leading of their father, the devil.

12. Without Self-Control.

- a. Places not restraints upon self.
- b. "Whatever feels good, do it" - letting passions rule the body.
- c. There is a time each person will have to answer for their lack of self-control.

13. Fierce.

- a. "Signifies 'not tame', savage, the opposite of gentle. Epictetus describes those who forget God as their creator, as resembling lions, wild savage and fierce." (Vine, p. 92)
- b. These individuals are not builders, they are machines of destruction.

~~14. No lovers of good.~~

II TIMOTHY - CHAPTER 3

- a. Nothing fine of this world is appealing to him.
 - b. He desires, and searches after, the base things of life.
15. Traitors. v. 4
- a. They are in the same mold as Judas, the betrayer of our Lord.
 - b. The only thing on which they can be depended is their treason.
16. Headstrong.
- a. "Falling forward." (Robertson, p. 623)
 - b. The end result is of no consequence. They are going to do what they will.
17. Puffed-Up.
- a. It carries the meaning of one walking in a fog!
 - b. He cannot see the real world, only himself, therefore, he is convinced that he is some great one.
 - c. He has compared himself with himself and Paul says that is dangerous. (II Cor. 10:12 and I Tim. 6:3-5)
18. Lovers of Pleasure Rather than Lovers of God.
- a. Matthew 7:20.
 - b. Again, as in verse 2, the center of attention is to the individual man and away from God. This is the first step of forming a cult.
19. Holding the form of Godliness, but having denied the Power thereof.

II TIMOTHY - CHAPTER 3

- a. It's nice, for decoration, but I don't want it to affect what I do from day to day.
 - b. "They go through all the correct movements and maintain all the external forms of religion; but they know nothing of Christianity as a dynamic power which changes the lives of men. It is said that Lord Melbourne once remarked: 'Things have come to a pretty pass when religion is allowed to invade the sphere of private life.' It may well be that the greatest handicap to Christianity is not the scarlet sinner, but the sleek devotee of an unimpeachable orthodoxy and a dignified convention, who is horrified when it is suggested that real religion is a dynamic power which changes a man's personal life." (Barclay, II Timothy, page 191.)
- D. Paul instructs Timothy not to be a member of the apostasy in any manner!
1. Timothy had a positive, sharing Gospel. In no way was it to become associated with the selfcenteredness of humanism.
 2. The Gospel points to the good of man, these sinful-minded ones point to the shame of man. By staying away from them, Timothy would show all distinct difference between the Gospel of God and the gospel of men.
- E. Paul explains in detail why he calls for separation from such apostasy. verses 6-9.
1. Their manner and motive of teaching is suspect. v. 6.
 2. They are not content to corrupt themselves, they must destroy others also. Rom. 1:32.
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3. They act in methods of secret.

4. This does not mean all women were so gullible.
 - a. There were many honorable women very strong in the faith, then as now.
 - b. The picture in the original is that of women who either think small, or are incapable of serious thought, or unwilling to discipline themselves to the necessary efforts needed to learn God's Word.
 - c. This then (silly women) refers to their character or spiritual standing.
 - d. These women were possessors of many unforgiven sins because they were eagerly following every desire without curbing their passions.
 - e. They were a ripe field for false teachers.
5. These women were always studying but never gaining the truth. v. 7.
 - a. "It is Paul's charge that such people are 'willing to learn from anyone, and yet never able to come to a knowledge of the truth.' E.F. Brown has pointed out the danger of what he calls 'intellectual curiosity without moral earnestness.' There is a type of person who is eager to discuss every new theory, who is always to be found deeply involved in the latest fashionable religious movement, but who is quite unwilling to accept the day-to-day discipline--even drudgery--of living the Christian life. No amount of intellectual curiosity can titillate our minds with the latest intellectual crazes; we are meant to purify and strengthen ourselves in the moral battle to live the Christian life." Barclay, p. 193.
 - b. These are spiritual "band-wagon" Chris-

tians.

6. Paul uses an Old Testament illustration to prove his point. v. 8.

- a. "Just as Jannes and Jambres opposed God's representative, Moses, so do also these licentious leaders oppose the truth of God as revealed in his Word and as proclaimed by Paul, Timothy, etc.

This point of comparison is definitely stated. (For another undoubted third of comparison see below, on verse 9.) Whether here in verse 8 any further resemblances are implied cannot be proved. The following are mere possibilities; (1) Jannes and Jambres were deceivers; so are the purveyors of strange doctrine against whom Paul warns Timothy. (2) If Jewish tradition can be credited in this aspect, Jannes and Jambres became proselytes, faking "conversion" to the Jewish religion. When they saw that they could not prevent Israel's exodus from Egypt, they are said to have joined the departing multitude. Later (according to Jewish tradition!) they were the ones who induced the people to make a golden calf and to worship it. They were pretenders, therefore: hypocrites, and as such very dangerous.--Similarly, the false leaders whom Paul describes are all the more dangerous because they pretend to be genuine converts to the Christian religion." Hendriksen, p. 288.

- b. Because of their actions against the truth of God it is clearly revealed that these men are:

1. Of deteriorating minds.

- ~~2. Rebels renouncing the faith of Christ.~~

II TIMOTHY - CHAPTER 3

7. Paul reassures Timothy of the defeat of the apostasy. v. 9.
 - a. The work of the false teachers will not triumph over the Gospel.
 - b. Their folly will be apparent to all men.

II. PAUL ENCOURAGES TIMOTHY BY SHARING HIS PERSONAL TESTIMONY. Verses 10-17.

- A. Paul, in this section, wishes to offer encouragement in the face of apostasy. vs. 10-11.
 1. Paul has revealed to Timothy he does not want to leave him discouraged.
 2. He recalls his experience to let Timothy know it is possible to overcome the apostasy.
 3. You are different than the false teachers of whom I just spoke because you have followed my example in
 - a. Teaching.
 1. You accepted the message of truth I preached.
 2. You teach what I have given unto you.
 - b. Conduct.
 1. "a training, discipline, a manner of life." Vine, p. 223.
 2. As you have seen Christ in me so I see Christ in you.
 3. You are not like the False Teachers in your everyday life.
 - c. Purpose.

II TIMOTHY - CHAPTER 3

1. "For me to live is Christ" is Paul's position.
 2. That too is the mission of Timothy.
 3. He was a lover of Christ, not of self.
- d. Faith.
1. We share the same hope.
 2. That which looks beyond this life into eternity with Christ.
- e. Longsuffering--forbearance.
1. Paul has endured long periods of suffering.
 2. He now reminds Timothy that he, too, has done, and can do again, the same.
- f. Love.
1. I Cor. 13, reveals Paul's meaning of Love.
 2. Timothy has that same love within himself.
- g. Patience.
1. The ability to "bear up" under stress.
 2. Timothy is not a brash individual.
 3. He, like Paul, was distinctive in maturity because his hope was not based in a thing, but a person - Jesus Christ, Son of God.
- h. Persecutions-- v. 11.
- ~~1. Paul reminds Timothy the coming apostasy will be no worse than the persecutions he has already endured.~~

II TIMOTHY - CHAPTER 3

2. With this confidence, can be put aside.
 - i. Sufferings.
 1. Timothy knew sufferings.
 2. Therefore Paul is confident that the sufferings served to prepare Timothy for such as this.
 4. An illustration of life to enforce the fact of the nearness of the Lord during such times of persecution.
 - a. You know what happened at
 1. Anitoch--Acts 13:14-52 (50-52)
 2. Iconium--Acts 14-1-6 (v. 5)
 3. Lystra--Acts 14:8-20 (v. 19)
 - b. These actions certainly would have left an impression on Timothy.
 5. Paul stresses three facts he wants Timothy to remember.
 - a. The persecutions were endured.
 - b. The reason Paul could endure was because the Lord brought him through the persecutions.
 - c. Paul wants Timothy to realize that same Lord will bring him through the coming apostasy.
 6. What an encouragement this is to maintain the faith in all difficulties--Rom.31-39, really sparkles when applied correctly!
- B. Paul lets Timothy know that they are not the only two to endure persecution. v. 12.

II TIMOTHY - CHAPTER 3

1. Everyone who lives a God-centered life is to expect persecutions as a natural result of Christian living.
 2. Christianity condemns sin and therefore is not welcome in all circles.
 3. Christians should not expect a "Brass Band Reception."
- C. Paul reveals a truth that is not pleasant to view. v. 13.
1. False teachers and hypocrites shall continue to grow in number and influence.
 2. Though they will grow, they will not be secure.
 - a. Deceiving, they shall be deceived!
 - b. Their own doctrines will be weakened by their own contradictions.
 3. Their depth of sin will increase, going from bad to worse. There is no hope for the one who refuses to accept the Christ of Calvary.
- D. Timothy is encouraged to remain loyal to all the teachings he has received. vs. 14-17.
1. His teachers were worthy of trust. v. 14.
 - a. Paul and other traveling companions.
 - b. His grandmother and mother.
 - c. Christian, you are a teacher, what would your students say of you if they spoke honestly?
 2. The Message is worthy of Timothy's loyalty. v. 15.
-

II TIMOTHY - CHAPTER 3

- a. From a baby Timothy had been instructed in the Holy Scriptures.
 1. When Paul refers to "the Scriptures" he is speaking of the Old Testament.
 2. Do we have a command of the Old Testament to such an extent that we reveal the Christ of the New Testament as we teach the Old Testament? Timothy's mother and grandmother did.
- b. The Scriptures are the source of finding salvation in God through faith in Christ.
 1. This rules out any doctrine based on feeling or emotion.
 2. I am convinced that this passage alone demonstrates the worth of the study of the Old Testament.
3. The message from God is different. v. 16.
 - a. Many books were written on many philosophies.
 - b. But these were all written by men.
 - c. Reasons for accepting the Bible as from God are abundant within the pages of the Book.
4. Notice the uniqueness of this message.
 - a. It is inspired of God.
 - b. The philosophies and pagan religions had books written by men.
 - c. The Bible is the only book to be inspired by God. It is HIS message to mankind.
5. Notice the purpose of this message.

II TIMOTHY - CHAPTER 3

- a. It is profitable for teaching.
 - 1. When teaching one must first consider the content of the subject matter.
 - 2. The content of the Bible is relevant to every need of every age of man and therefore is certainly profitable for teaching.
- b. For reproof.
 - 1. This carries not the idea of "fault-finding".
 - 2. This means the Scriptures are valuable for convincing a man of the error of his way and for pointing him on the correct path.
 - 3. The Word does not show one the error without showing the way of correction.
- c. For Correction.
 - 1. "Correction refers to information and alteration." DeWalt, p. 245.
 - 2. Through the Bible we are informed of God's desires and our conditions and told how to make the needed changes.
- d. For instruction which is in righteousness.
 - 1. This word instruction means discipline.
 - 2. Through the message of the Bible we are taught how to discipline our lives to be submissive unto God.
- e. This message has 2 basic goals. v. 17.

 - 1. To furnish God's man with the needed

II TIMOTHY - CHAPTER 3 & 4

tools for every area of life.

- a. When this passage is thoroughly digested a total person is the result.
 - b. This would encourage Timothy to know he had a message that would give him the necessary equipment to meet the coming apostasy.
2. Once the man of God is whole he can use what has made him whole to accomplish this same wholeness in others.

III. PAUL REMINDS TIMOTHY OF THE MESSAGE AND MINISTRY NEEDED TO DESTROY THE APOSTASY. 4:1-5.

- A. "Chapter three stresses the fact that Timothy, confronted with developing opposition to the truth, must abide in the true doctrine. Chapter four brings into prominence Timothy's duty to proclaim this doctrine." Hendriksen, II Timothy, p. 307.
- B. He reminds Timothy to whom he is responsible.
 - v. 1.
 1. He does not have to give regular reports to some denominational headquarters.
 2. He is urged to remember he answers to God and Christ, not fellow men!
 3. Paul states 3 reasons for the authority of Christ.
 - a. He will judge the living and dead.
 - b. He will have a second coming (this destroys the doctrine, "the resurrection is already past").
 - c. He is King, Ruler, over a Kingdom.

4. Mr. DeWalt aptly states, "The Kingdom" here mentioned probably is best identified with the eternal kingdom where all Christians will reign with Him." DeWalt, I & II Timothy and Titus, p. 248.
5. As we review these facts of verse 1, we begin to see the greatness of the charge Paul expresses to Timothy.
 - a. This was not given because Timothy was drifting away from Christ.
 - b. It was given to show that the power available from God, was greater than the apostasy caused by Satan.
 - c. With this encouragement Timothy could face the coming apostasy with confidence!
- C. The content of Paul's charge is given in 5 imperatives. b. 2.
 1. Preach the Word-- "Proclaim or Herald" Vine, p. 200.
 - a. The preacher is the Herald of God's message.
 - b. He cannot, he dare not, change the content of that message one bit if he wants to please God and help fellow men.
 - c. Preaching the Word is the divinely inspired method of ambassadorship of God. I. Cor. 1:21.
 - d. Notice these who were ambassadors for God.
 1. Noah--II Peter 2:5.
 2. Jonah--Jonah 3:4 & Matt. 12:41.
 3. John the Baptist--Matt. 3:1-2 & John 1:29.

4. The healed Gadarene Demoniac--Luke 8:39.
 5. Paul--Acts 9:20; Gal. 6:14; I Cor. 15:20f; I Thess. 4:13-18.
 6. This is but a partial list as it is impossible to name everyone who has, or is, preaching the Word.
2. Be urgent in season, out of season.
 - a. "To take a stand," "stand upon it or up to it" "carry on", "stick to it". Robertson Word Pictures of the New Testament, Vol. 4, p. 629.
 - b. One must never take the message lightly.
 - c. We are not to grow careless with the message because we have such close contact.
 - d. We are to continually be proclaimers. There is no time when the message is not to be preached.
 3. Reprove--preach in such a manner so as to convince the listeners by producing the evidence for your faith and preaching.
 4. Rebuke--This means conviction. It is the application of the proclaimed message to individual needs, hurts, hungers, and joys.
 5. Exhort--Encourage rather than condemns. This speaks to the motives of preaching. We are to motivate through exhortation, not by demands.
 - a. The attitude of all this preaching is found in "longsuffering and teaching."
 - b. A question to ask self is: "Am I as long-suffering with those to whom I proclaim God's message as He is to me?"

II TIMOTHY - CHAPTER 4

- c. The answer to that question will aid each person's ministry for Christ.
- D. Paul gives specific reasons for "Preaching the Word." v. 3.
1. There will be a time when some people will not appreciate, nor accept, words of sound spiritual health, thus Timothy is urged to "Preach the Word."
 2. "This prophetic description of the temper of Christians during the apostasy, hath been verified to an astonishing degree. For then the generality of the people nauseated the wholesome doctrines of true piety and sound morality inculcated in the Gospel: Then the monks and friars, in all their sermons, spake of nothing but of miracles performed at the tombs of martyrs and confessors, or by their relics: And then the people delighted to hear nothing from their teachers but fables of that sort, as the apostle foretold, verse 4, because by these they were confirmed in the belief that the superstitious practices which their teachers recommended would procure them the pardon of their sins, however atrocious, and admission into heaven, notwithstanding they continued to sin to the end of their lives." Macknight, Vol. III-IV, pages 332 and 333.
 3. They will seek, and find, teachers who will teach what they want to hear (tickle the ear), not what God knows and desires they should hear.
 - a. The word "heap" is very descriptive of the amount of teachers, and their worth.
 - b. All together they are but a human junkpile of religious teachers.
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- c. "Their craving is for teachers to suit their fancies or perverted tastes.

- d. This reminds one of Jer. 5:31, 'The prophets prophesy falsely...and my people love to have it so,' and of Ezek. 33:32, 'And lo, thou art unto them as a very lovely song of one who has a pleasant voice and can play well on an instrument; for they hear thy words, but they do them not.'
 - e. They are not interested in the truth itself, only in the way in which it is presented, the preacher's 'style,' 'oratory,' ...the preacher himself, his voice, bearing, looks, mannerisms." Hendriksen, p. 311 & 312.
4. After their own lusts, "The word is used of a good desire in Luke 22:15, Phil. 1:23 and I Thess. 2:17 only. Everywhere else it has a bad sense. To obey the lust refers to those evil desires which are ready to express themselves in bodily activity." Vine, p. 25.
- a. If the people are to be trained the evangelist must preach God's message, not satisfy the evil desires of men!
 - b. This is related to II Tim. 2:1f.
5. The result of collecting teachers to say what they want to hear does two main things:
v. 4.
- a. Turn them away from the truth.
 - b. Turn them unto fables.
6. The following of fables and errors is possible because they appeal to:
- a. Lust of the eye.
 - b. Lust of the flesh.

II TIMOTHY - CHAPTER 4

c. Pride of life. I John 2:15.

E. Paul outlines the Duties of the Evangelist for Timothy. v. 5.

1. Be sober in all things.

a. Be mature in the manner with which you handle all things.

b. Timothy is to show a calm, well balanced attitude.

2. Suffer hardship.

a. Paul was preparing him to overcome the difficulties of the ministry.

b. He was to expect them to appear in his ministry and overcome them through dependence upon Christ. Phil. 4:13.

3. Do the work of an evangelist.

a. Reread the instructions in I Timothy, II Timothy and Titus.

b. Obtain a copy of DeWalt's book entitled, "The Church in the Bible" from the library and read the section on the office and work of the evangelist.

c. I would recommend that each family have this book in their personal library.

4. Fulfil the ministry.

a. Remember the purpose in the life of service to God and shrink not from complete exhortation.

b. This would not be easy for Timothy because of the persecution and apostasy but Paul encourages him to use all the talents God has given him.

II TIMOTHY - CHAPTER 4

SUMMARY:

In this section, II Timothy 3:1-4:5, Paul, through the inspiration of the Holy Spirit, gives a very valuable lesson to every evangelist. Though he was speaking to the immediate needs of Timothy he also is speaking of our needs today.

We must know that there are false teachers and persecution against God's Church going on now and will continue until He returns. The ways of mankind have not changed since Paul penned these passages.

Paul encourages Timothy by giving a testimony of how the Lord has delivered him safely time after time. He wants Timothy to know that all of God's children shall suffer persecution.

Paul then reminds Timothy he is a steward of the power that can defeat the devil. That power is the Word of God. But the Word must be taught with all of one's ability. The soul saving power is not passed on from person to person by way of physical birth. The way of God must be taught to each generation.

Notice the "Passing It On Principle":

"First Generation...Knows God and His Word or Work...Commitment.

Second Generation..Knows God but not His Word or Work...Compromise.

Third Generation...Knows not God nor His Word or Work...Conflict. (Rebellion)"

*Walk Thru The Bible Ministries.

Now it is clear why Timothy is charged to preach the Word.

II TIMOTHY - CHAPTER 4

SECTION V. PAUL'S TRIUMPHANT AFFIRMATION OF FAITH. 4:6-22.

A. Paul has assurance in the face of death. vs. 6-8.

1. He views The Present Reality with confidence.
v. 6.

a. I am right now, being "poured out."

1. He considered this prison term as the beginning of his death.

2. Even in life as well as death Paul was "poured out" for the Lord.

3. His total life was a sacrifice to the Lord to be used any way the Lord needed and at this moment of death he is not filled with regret but joy.

4. Elizabeth Kubler--Ross writes in her book "On Death and Dying" that there are 5 attitudes toward death and dying.

"1. Denial and isolation

2. Anger

3. Bargaining

4. Desperation

5. Acceptance."

5. But if you read the writings of Paul you will find his view of death as pure joy!

6. This clearly shows the center of his life.

2. He quickly summarizes his past. v. 7.

a. Fought a good fight.

b. Finished the course.

c. Kept the faith.

d. Those are three words that each Christian

II TIMOTHY - CHAPTER 4

must keep in his personal vocabulary and attitude.

1. We are to fight, to finish and to keep.
2. This is a tremendous encouragement to each person who claims Christ as his.
3. He has confidence in his future. v. 8.
 - a. I have a crown of righteousness reserved for me in heaven.
 - b. That crown will be presented by the Christ who endured so much and strengthened me so greatly.
 - c. I am not going to be in heaven alone.
 1. Those who love His appearing more than the world shall also receive a crown.
 2. This is not frantic hope, it is the inspired Word of God's Promise.
 - d. The confidence in life beyond the grave is as great for us as Paul.
- B. Paul urges Timothy to be with him at this time. vs. 9-15.
 1. Do everything you can to get here quickly. v. 9.
 2. He asks Timothy to put forth extra effort because of surrounding circumstances. v. 10.
 - a. There has been a "thinning" of my work force here. v. 10.
 - b. Demas has gone to Thessalonica, rejecting my company and returning to the world because of the lust of the world--SERIOUS.

The reason it is serious is that Demas has rejected Christ and loved Satan.

II TIMOTHY - CHAPTER 4

- c. Crescens has gone to Galatia.
- d. Titus is ministering in Dalmatia.
- e. Of all the hard workers, only Luke remains.
v. 11.
- f. Please find Mark and bring him with you.
 - 1. He is needed in my ministry.
 - 2. This one statement reveals the humility of Paul.
 - 3. In Acts 15:38,39, we have a different picture.
- g. I have sent Tychicus to work in Ephesus.
v. 12.
- h. Paul requests Timothy bring the items on this visit. v. 13.
 - 1. Cloak--winter was close at hand. v. 21.
 - 2. Books--Old Testament book?
 - 3. Parchments--skins of sheep and goats prepared especially to be used for writing.
 - 4. Paul may have wanted to prove to all that the Christ he obeyed and preached was but a fulfillment of the Old Testament and therefore convince the Roman government that there was no valid reason for the suspicion and persecution of the Christians.
- i. Alexander has caused me great problems.v. 14.
 - 1. I am willing to let the Lord repay him equal to his actions.
 - 2. ~~This is real trust in the Lord.~~

II TIMOTHY - CHAPTER 4

3. If you meet him or any of his students be very careful and alert. v. 15.
4. He was bold enough to deny all that I taught!
5. He was not a shy individual.
3. Paul's legal situation would be reason enough for Timothy's haste. v. 16.
 - a. No one stood by me when I made my first defense - See I and II Timothy and Titus by Don DeWalt, pages 258 & 259.
 - b. They did not remain silent. They took the position against me!
 - c. Paul echoes the words of Christ and Stephen when he requests the sins of his former helpers be not held against them.
4. Paul, though deserted by men, had sufficient support. v. 17.
 - a. The Lord's power was with him.
 - b. He gave me the needed strength to stand without friends before enemies.
 - c. I did not just stand, but the Lord enabled me to preach His mighty Word for the purpose that Gentiles might hear the plan God has for all mankind.
 - d. Not only did He give me strength to witness, but He delivered me from the imminent danger.
 - e. Paul's confidence was not shattered, rather it was emboldened; not because of his own abilities, but because the power of the Lord was protecting Paul. v. 18.
 - f. "He will save me unto His heavenly kingdom."

II TIMOTHY - CHAPTER 4

1. In the past Paul had been delivered from death by the Lord.
2. If he is to die he will be delivered by death to be with Christ completely.
3. Either way - Paul cannot lose!
4. Because of this "deliverence" Paul places honor where the honor belongs - on Christ.
 - a. He is the One to receive honor and glory.
 - b. He is to receive it for eternity, beginning now!

C. Paul's closing salutation and remarks. vs. 19-21.

1. Greet (salute) Prisca and Aquila.
2. Greet the house of Onesiphorus.
3. Erastus is still in Corinth. v. 20.
4. Trophimus - Paul left sick in Miletus. (DeWelt has a good point concerning this situation on page 260.)
5. Paul again urges Timothy's quick travel, referring to the coming winter. v. 21.
 - a. He would want the warm coat.
 - b. The sailing season would soon be shut down and when the spring thaw arrived it might be too late for Timothy to be of help to Paul.
6. The brethren, and Eubulus, Pudens, Linus and Claudia send greetings to Timothy.

D. Paul's great closing benediction. v. 22.

1. The Lord be with your spirit.

II TIMOTHY - CHAPTER 4

2. Grace be with you.
3. After the many charges and examples of testimony Paul commits Timothy to the Lord's keeping.
4. We, too, should commit ourselves to the Lord's keeping.

SUMMARY:

As Paul closes this letter he pens his last words that are recorded. What a great influence he was on Jew and Gentile alike. But it was not the man Paul who was so tremendous; it was the working of Christ in his life that was sensational.

We first learn of him as Saul the murderer. We last hear of him as Paul the persecuted, but happy servant of the Lord on his way home to heaven.

The desire of heaven's home should be as great in each of us as it was in the apostle Paul!

TITUS - CHAPTER 1

SECTION I. INTRODUCTION TITUS 1:1-4.

I. Introduction and Greeting 1:1-4.

A. Introduction. 1:1-4.

1. For a greater study of the introduction of Titus see pages 8-13 of "Introduction to First and Second Timothy and Titus". "Church Leadership" by Danny Camp.
2. Compare the introductions of the three epistles. (See p. 181 of notes to make this comparison easier.)
3. "Titus has a lengthy salutation. Only two of Paul's epistles have longer salutations. For the sake of comparison note the following list which, arranged in an ascending series, indicate the number of words in the original language for each salutation:

I Thessalonians	19	I Timothy	32
II Thessalonians	27	II Corinthians	41
Colossians	28	Philemon	41
Ephesians	28	I Corinthians	55
	or 30	Titus	65
II Timothy	29	Galatians	75
Philippians	32	Romans	93

The present salutation (verses 1-4) resembles that in Romans more than it does any other. Here, as in Romans, Paul calls himself both servant and apostle (cf II Peter 1:1), and speaks about a promise now fulfilled. Also, as in Romans and in several other epistles, he traces grace and peace (not grace, mercy and peace as in I and II Timothy) to the same two-fold source, though the wording differs." (Hendriksen, Titus, page 339)

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4. "When Paul summoned one of his henchmen to a task, he always began by setting forth his own right to speak and, as it were, laying

TITUS - CHAPTER 1

again the foundations of the Gospel. So he begins here by saying certain things about his apostleship." (Barclay, Titus, page 227)

B. Greeting. 1:1-4.

1. Paul states his position as a spokesman for God and spiritual father of Titus.
 - a. He was a bond servant (slave), willingly, of God. v. 1
 - b. He was one sent forth on a special task, (apostle) as a representative of Christ.
 - c. These show the relationship Paul maintained with the Father and Son.
2. Paul had this relationship by the same faith in God and Christ as did the rest of God's followers in Crete.
 - a. They would be able to identify with Paul and have confidence in what he said.
 - b. The congregation, Titus and Paul were all members of the great family of God.
3. Paul had knowledge of the same truth as did the Christians in Crete which led to Godly living when obeyed.
4. This relationship, faith and knowledge has a great result - hope of eternal life. v. 2.
 - a. The foundation of this hope is God Himself.
 - b. He has promised.
 - c. He cannot lie.
 - d. God made this promise of hope of eternal life from the very beginning!

TITUS - CHAPTER 1

5. Every development of God's message of salvation has been executed according to God's time-table. v. 3.
 - a. Galatians 4:4 is a good example.
 - b. Paul was intrusted as a steward of that mighty message.
 - c. He was a "chosen vessel" to carry that message.
 - d. It was God the Savior who commissioned him, not any man.
 - e. Paul's source of authority is clearly defined!
6. He regarded Titus as his real child through faith. v. 4.
7. His greeting to Titus is:
 - a. As a family member.
 - b. Asking peace and grace to be upon him.
 - c. The peace and grace that comes only from God the Father and Christ the Savior.
8. What a fantastic way to say "Dear Titus, How are you?"
9. Do our letters reflect the measure of Christ and God in us?

SECTION II. THE NEEDS OF THE CHURCH. 1:5-9.

- I. The reasons for Titus' being in Crete. vs. 5-9.
 - A. "To set things in order." v. 5.

-
1. In the original this means "to set straight" as a doctor would set a bone straight for

TITUS - CHAPTER 1

proper knitting and growth. Robertson, p. 598.

2. Titus was to correct all manner of difficulties in all the churches of Crete that they might be "set straight" according to God's will and grow thereby!
3. Immediately, we see this means more than the establishment of the eldership in every church.

B. "To appoint elders in every city."

1. For further study on "appoint" and "ordain" (see page 34, "The Ordination of Officers" by Don DeWalt).
2. Also, starting on page 264 in your text book is an excellent special study on the subject of the eldership as well as the special study in your notes starting on page 53.
3. A harmony of the qualifications of an elder as found in Titus 1; I Timothy 3; I Peter 5, follows:

A HARMONY OF THE QUALIFICATIONS OF AN ELDER AS FOUND IN I TIMOTHY 3, TITUS 1, AND I PETER 5.

Compiled by Danny Camp.

I Timothy 3	Titus 1	I Peter 5
Without reproach v. 2	Blameless v. 6	Examples to the flock neither as lording it over the charge allotted to you. v. 3.
Husband of one wife, v. 2	Husband of one wife, v. 6	
Temperate v. 2	Just, holy self-controlled, v. 8	
Sober Minded v. 2	Sober Minded v. 8	

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I Timothy 3	Titus 1	I Peter 5
Gentle v. 3	Not accused of riot or unruly, v. 6	
	Blameless as God's steward; v. 7	Tend the flock of God, v. 2
Orderly v. 2	Not self-willed v. 7	Exercising the oversight, not of constraint, but willingly, accord- ing to the will of God. v. 2
Not contentious v. 3	Not soon angry v. 7	
No brawler v. 3	No brawler v. 7	
No striker v. 3	No striker v. 7	
No lover of money, v. 3	Not greedy of filthy lucre v. 7	Nor yet for filthy lucre, v. 2
Given to hos- pitality, v. 2	Given to hos- pitality, v. 8	But of a ready mind v. 2
But gentle v. 3	A lover of good v. 8	
Rules well his own house. v. 4	Having children that believe. v. 6	
Apt to teach v. 4	Holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doc- trine and to convict the gainsayers. v. 9	

THE ORDINATION OF OFFICERS

by Don DeWalt
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It is imperative that we understand the details of this lesson, that we not only understand it, but that we understand it VERY WELL. This is true because so much difficulty has arisen, and is yet with us over the so-called "election of officers."

There are multitudes of both elders and ministers who will testify to the truthfulness of the above statement. Mark carefully each point in this study. "Prove all things and hold fast to that which is good."

I. THE MEANING OF THE WORDS "ORDAIN AND APPOINT"

These words appear in THREE PLACES in the New Testament:

1. Acts 6:3 "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business."
2. Titus 1:5 "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city as I gave thee charge;"
3. Acts 14:23 "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they had believed."

In Acts 6:3 and Titus 1:5 the Greek word is "kathistemi". Literally it means, "To set, place, put". As pertaining to our subject it means, "To set one over a thing, in charge of it; to appoint one to administer an office." Note carefully that the selection of these seven from among the multitude was the responsibility of the church. The setting or placing was the task of the Apostles. More about

this in the latter portion of the lesson.

In Acts 14:23 the Greek word is "kheirotoneo". This word is translated "ordain" in the King James' Version and "appoint" in the revised version. Robert Young in his analytical concordance gives this literal meaning: "To elect by stretching out the hand". THAYER defines the word as follows: "To vote by stretching out the hand; to create or appoint by vote; to elect appoint, create." It would seem here that the entire process of selection and appointment is embraced in this word.

II. THE SELECTION OF MEN FOR THE OFFICES IN THE CHURCH.

1. The Holy Spirit has a part.

The Holy Spirit has given, in the New Testament through speakers and writers He has inspired, the qualifications for church officers. These men who meet the Holy Spirit's specifications are the ones He has designated to hold the office. Note these references:

Acts 13:2 "And the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them...."

Acts 20:28 "Take heed unto yourselves and unto all the flock in which the Holy Spirit hath made you bishops...."

THE ORDINATION OF OFFICERS

In thinking of the Holy Spirit's part in the selection of the men we must not forget that the direct operation of the Holy Spirit through Spiritual gifts probably had a part in the selection of men for the offices in the Apostolic period. This does not,

however, annul the fact that the Holy Spirit is the one today that gives us the qualifications for the men of the offices in the church.

2. The evangelists had a part.

- a. In Acts 14:23 the appointment involved the selection by the church, the setting into the office by the apostles with the approval of the congregation. In this case the evangelists (apostles) lead in the action of appointment. We say this because of the meaning of the word "appoint", see previous page.
- b. In Titus 1:5 Paul instructed Titus to "ordain" or "appoint" elders. We would understand this word to suggest the termination of the ceremony, i.e. after the selection had been made and the approval given, then Titus was to "set" the men into the office.
- c. Acts 6:1-3 tells of the whole process of selection and appointment. NOTE: First, the qualifications are given by the apostles. Second, The multitude selected seven men from among the larger group who met these qualifications. (Just HOW this was done is purely a matter of conjecture, but that "the brethren" did it we KNOW). Third, After the seven were "chosen" the apostles placed them into the office by the laying on of hands.

This reference should be a warning to every evangelist that tries to do the will of the Lord: "Lay hands HASTILY on no man, neither be a partaker of other men's sins;".... I Timothy 5:22.

3. The congregation has a part.

From the above references and comments it should be rather clear what part the congregation has. It might be well to outline it again:

- a. To "look out" the men who meet the divine qualifications.
- b. In I Timothy 3:10 men for deacons are to be "proved" before they are placed in the office. If this is true of the deacons it would surely be also true of the elders. This would necessitate a period of time in which the congregation would be made aware of the nominees for the offices, during this period of time the lives and abilities of these men could be either approved or disapproved by the members of the congregation.
- c. The men, after a period of selection and proving can be presented to the evangelist for appointment.

ANSWER THESE QUESTIONS:

1. Why is it essential to understand this lesson very well?
2. Give the two meanings of the word "appoint".
3. What is the Holy Spirit's part in the selection of officers?
4. What is the part of the evangelist in the selection?
5. Concisely state the part of the congregation.

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C. To prepare a defense against ungodly men. vs. 10-16.

1. Paul clearly outlines the false teachers among the church people! v. 10.

a. Insubordinate - not willing to obey any rules placed upon them except the ones they want, when they want to obey them. They make up their own "rules" as they go along.

b. Vain Talkers - Individuals who speak a lot of words, but say nothing worthwhile. They say nothing that will produce goodness in life.

c. Deceivers - It is not enough just to say nothing worthwhile; they intentionally teach what God does not want taught. They are Satan's helpers.

d. The Jews - There were a vast amount of problems. They insisted on complete compliance to the Old Testament law as being more important than anything Paul or Titus taught.

2. Paul states what must be done and why. v. 11.

a. "Stop their mouths" is the required effort.

1. Literally this means to "gag" them.

2. Not by force of strength but by the power of the Gospel.

b. The reasons for "gagging" such people are numerous and warranted.

1. These false teachers destroy whole houses.

a. They enter the family setting and

- and pit member against member.
 - b. By such action a multitude of families were ripped apart.
 - c. Without a solid family it is very difficult to be effective for God, thus we see the wreckage caused by such teachers - broken homes and ineffective congregations.
2. Teaching things they ought not.
- a. There are things a teacher is to teach and equally so, there are things he is NOT to teach.
 - b. He must be wise in telling the difference.
 - c. These teachers did not care!
3. Now we come to the basic reason for this false teaching.
- a. Teaching for personal profit!
 - b. It made no difference what the results were as long as they received their fee for instruction.
 - c. In fact, they would become eloquent in presentation to increase their income.
- D. Now, let's return to vs. 9, 10 and 11 to get the proper view, but one very seldom expressed.
- 1. The last phrase of verse 9 is "that he (elder) may be able to both exhort in the sound doctrine, and to convict the gainsayer".
 - 2. When we start v. 10, we see the first word is "for" which is a connecting link between the two sections of scripture. This shows

the mission of the qualified elder.

3. In verse 11, the elder is told he has the responsibility for stopping false teaching in the church.
 4. Those who interpret this passage to read the evangelist is in control of everything himself would do well to evaluate their understanding of these verses.
- E. Paul calls upon one of their own to illustrate the point of the ruthlessness of the Cretans. v. 12.
1. He refers to Epimenides' (about 600), own words regarding his countrymen.
 - a. The Cretans are liars.
 - b. Evil beasts - This is the picture of the animal stalking his prey until the right moment and then moving in for the kill without feeling for the victim.
 - c. Idle gluttons - Now the Cretans have stalked (lied), they have killed without remorse (evil beasts) and now, in the picture of beasts, they are heavy with food and will not move until hungry again.
 2. So you see how they lie by teaching opposition to God's will, how they kill the spirit and how they fatten themselves from the fees paid them by the ones they have destroyed!
- F. Paul is saying, "I am not lying when I tell you this, rather it is the truth." v. 13.
1. "For which cause rebuke them sharply"--"This metaphor is taken from surgeons, who, in curing their patients, are sometimes obliged to cut their flesh in such a manner as to give them great pain. Titus (and the elders), was to reprove the Cretans cuttingly

or sharply. But the sharpness of his reproofs was not to consist in the bitterness of the language which he used, nor in the passion with which he spake. Reproofs of that sort have little influence to make one healthy, either in faith or practice. It was to consist in the strength of the reasons with which he enforced his reproofs, and in the earnestness and affection with which he delivered them; whereby the conscience of the offenders, being awakened, would sting them bitterly," MacKnight on Titus, Vol. III-IV, pages 367 & 368. (parentheses mine...Danny Camp)

2. "Paul does not say to Titus: 'Leave them alone. They are hopeless and all men know it.'" He says, 'They are bad and all men know it. God can convert them.'" Few passages so demonstrate the divine optimism of the Christian evangelist, who refuses to regard any man as hopeless". Barclay on Titus, page 243.
3. The reasons for such an approach:
 - a. So they may be sound in the faith (healthy of mind). The change from false teaching to Godly teaching will produce a very healthy mind.
 - b. So they will not give attention to Jewish fables (see notes on I Tim. 1:4 and II Tim. 4:4). v. 14.
 - c. Because they teach the commandments of men. Matt. 15:7-9. Which is a quote of Isaiah 29:13. Notice what God said He would do because of such attitudes in Isaiah 19:14. That is still true today!
4. These men did not teach falsely because they did not know the truth. They taught falsely ~~because they~~ ~~CHOSE to TURN AWAY from the~~ truth. They have rejected the counsel of

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God.

- G. Paul states ways we can identify such individuals without hearing their false teaching. v. 15, 16.
1. To those who seek God's will all His ways are pure, but in those who turn away from the truth, being tainted with sin and not believing, there is nothing pure. They turn all things to filth.
 2. This is possible because both their mind (intellect), and conscience (feeling/emotion) are seared with sin.
 3. "Only by humble acceptance of God's Word is there moral and intellectual purity." Don DeWalt, page 152.
 4. They make claims as to their knowledge of God but the fruits of their lives reveal clearly that their allegiance is with Satan. v. 16.
 - a. They deny God by being repulsive, masters of the unclean.
 - b. Disobedient - He has made himself god and no longer can hear the mighty voice of God.
 - c. Reprobate - "Here the reference is to the great test as to whether Christ is in a person." Vine, page 283. II Cor. 13:5.

SUMMARY:

In this epistle, as with the ones to Timothy, Paul first establishes his position as a teacher. He knows the problems in Crete and wants to stop as many of them as possible, as quickly as is wise. By stating he was commissioned of Christ and a slave of

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God all quickly know his position and can compare it with that of the false teachers.

In developing a strong church Paul indicates there is a need for a strong eldership. These are not "figurehead" men. They have astounding responsibilities.

The need for these strong men is to counteract the incorrect teaching within the church.

As Paul concludes the chapter he gives a graphic description of those in opposition to the truth.

Our challenge is to give our talents in service to God that He will be able to work through us to redeem and conserve mankind.

SECTION III. CHRISTIAN CHARACTER IN ACTION. 2:1-15.

I. A definite stand for righteousness. v. 1.

- A. "The care of the congregation in its eldership and faith, was the subject of chapter one. The care of the individual members of the church, is the subject of chapter two." Don DeWalt on Titus, p. 154.
 - B. In the beginning of chapter two Paul shows the contrast of Titus' teaching as compared with the false teachers as recorded in chapter one.
 - C. Paul states that Titus is to concern himself with that which will bring healthful teaching to those who listen.
 1. The responsibility is to help, not hinder, those with whom he comes in contact.
 2. The opposite of sound doctrine is, of course, an unbalanced mind and life.
-
3. As a psychologist in Iowa said, "A man with-

out Christ is not a complete man."

4. It is the evangelist's ministry to provide teaching from God that will bring union between man and Christ, thus a complete man!

D. Other Scriptures for consideration concerning the Family of God:

1. Col. 3:18-4:1.
2. Eph. 5:22-6:9.
3. I Tim. 5:1-6:2.

II. Titus is told what to emphasize that Christ may be viewed in the members of the church. vs. 2-10.

A. Concerning the older men, they are to : v. 2.

1. Be temperate (νεφελιος).

- a. To be sober, as opposed to intoxication.
- b. They are to realize the futility of following self-indulgence.
- c. They are to be taught to curb these great temptations by understanding the Word and will of God.

2. Be grave. σεμνος -

- a. "The word we want is one in which the sense of gravity and dignity are combined. The word points to seriousness of purpose and to self-respect in conduct." Vine, p. 173.
- b. A man of dignity.
- c. One who handles great things in a spirit befitting the occasion.

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3. Sober-minded. σωφρων
 - a. "Sound mind--have self-control." Vine, p. 44.
 - b. An individual who is in control of all his passions and therefore is a great example to others.
4. They are to possess the above qualities that the following qualities will shine forth from their lives.
 - a. Sound in the faith--demonstrates their relationship with God.
 - b. In love--to all those about them.
 - c. In patience--to be able to handle all the difficulties, trials and persecutions that will surround them as Christians.
5. It is not the elders and deacons only who have high standards. Indeed, the congregation is blessed to have such men from which to select elders and deacons.

B. Concerning the Aged Women--v. 3.

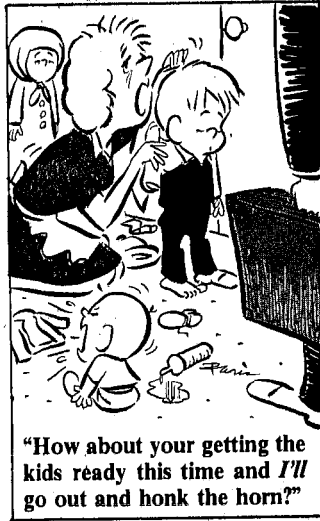
1. These ladies have a great potential for service in God's Family.
2. Without grandmothers to teach and to love in their own special way the family life would be very different.
3. They are not to be slanderers--
 - a. This is the opposite of righteous!
 - b. One cannot cannot proclaim the goodness of God and at the same time ruin the character of anyone!

-
4. They are not to be addicted to wine.

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- a. Their lives are to be filled with the Spirit, not wine.
 - b. Suffering and loneliness are great enemies of these ladies. Let each of us see that they do not fall victim to either because of our lack of attention.
5. They are to be teachers of good, positive in attitude. In the following verses we will see some good things they can teach.
- C. Concerning the Younger Women. verses 4-5.
1. There is a unity of life declared here, that which the aged women can offer and that which the younger ladies need. By working together they will accomplish great things for God!
 2. They are to teach the younger women:
 - a. How to love their husbands! v. 4.
 1. This is necessary in all cultures.
 2. Love grows continually as each person progresses through life. If the proper aspect of love is not developed problems arise.
 - b. To love their child!
 1. "What a stupid statement," one might say. But think for a while. How many mothers have felt guilty because of the way they reacted to their children?
 2. Yes, a gracious, loving "grandmother" blesses a young family's home and marriage more than can be measured.

3.



- c. To be soberminded - "self-control".
- d. Chaste - in word and in deed.
- e. Workers at home - Barclay, p. 250:

"In this passage there is both something that is temporary and something that is permanent.

In the ancient Greek world the respectable woman lived a completely secluded life. In the house she had her own quarters and seldom left them, not even to sit at meals with the menfolk of the family; and into them came no man except her husband. She never attended any public assemblies or meetings; she seldom appeared on the streets, and, when she did, she never did alone. In fact it has been said that there was no honourable way in which a Greek woman could make a living. No trade or profession was open to her; and if she tried to earn a living, she was driven to prostitution. If the women of the ancient Church had

suddenly burst every limitation which the centuries had imposed upon them, the only result would have been to bring discredit on the Church and cause people to say that Christianity corrupted womanhood. The life laid down here seems narrow and circumscribed, but it is to be read against its background. In that sense this passage is temporary.

But there is also a sense in which it is permanent. It is the simple fact that there is no greater task, responsibility and privilege in this world than to make a home. It may well be that when women are involved in the hundred and one wearing duties which children and a home bring with them, they may say: "If only I could be done with all this, so that I could live a truly religious life." There is in fact nowhere where a truly religious life can better be lived than within the home.

In the last analysis there can be no greater career than that of homemaking. Many a man, who has set his mark upon the world, has been enabled to do so simply because someone at home loved him and tended him."

Also see Prov. 31:10-31.

- f. Kind, gentle, loving, caring.
- g. Submission to husband.
 - 1. As she is to be in submission the husband has a great responsibility.
 - 2. I Peter 3:7 - As Robertson states, "With an intelligent recognition of the nature of the marriage relation." p. 110, Vol. VI.
- 3. The purpose for such instruction is given in verse 5.

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- a. That the name of God be not ridiculed by any.
 - b. This ministry of the aged women, and the objective of the younger women is very serious.
 - c. The eternal destiny of countless souls is being decided by the action of the women of the church!
4. QUESTION! Why did not Paul tell Titus to do this teaching? He is the Evangelist.
- a. How could a husband know how to teach his wife to love him? It is sad to say, but too often true, that many men assume that the care and nurture of love ends after the courtship.
 - b. What could the busy husband teach the weary wife about raising children she does not already know?
 - c. The aged women were the ones capable by experience and therefore could do far more than any man in this area. The way of God is always best!

D. Concerning The Younger Men. v. 6-8.

1. They, too, are encouraged to be sober-minded. In other words, they are to be sensible in everything they do. v. 6.
2. When they so conduct themselves the people around them will notice their Christian maturity.
3. Note the things in which they are to be sensible: v. 7.
 - a. Example of good works.

-
1. The young men were to set the stan-

dard of good deeds.

2. I Thess. 5:15 "See that none render unto anyone evil for evil; but always follow after that which is good, one toward another, and toward all."
3. II Thess. 3:13 "But ye, brethren, be not weary in well-doing."

b. Uncorrupt doctrine.

1. Teaching content without it being infected with lies and distortions.
2. It must be the courageous, well balanced presentation of the Gospel Truth.

c. Gravity.

1. As the message is pure the messenger is to be one of dignity.
2. Not one of gloomy countenance. There is no need for "Missouri mule Christians".
 - a. A little boy was vacationing on his grandfather's farm one summer and got into trouble. His grandfather, who was a Christian corrected him very sternly. Feeling quite unhappy the lad walked to the corral behind the barn and began to pet his grandfather's mule. Suddenly he stopped, looked at the mule and exclaimed, "Jack, you would make the best Christian in the world because you have the longest face I have ever seen.
3. One who realizes the import of the mission and personal responsibility.

4. One who realizes the seriousness of his mission for Christ.
- d. Sound speech that cannot be condemned.
 1. There must be a consistency of the speech in the assembly and in the daily work.
 2. The Christian is one whose speech gives no reason for shame.
 3. He is to have a healthy speech by which he can influence the unbeliever for God.
- e. The young men are to live such Christ-like lives that anyone starting false statements to shame the Christian will be shamed by the rumors of their own making! They will be:
 1. Unable to find any evil thing to discuss.
 2. Compare I Tim. 4:12.

E. Concerning Slaves. vs. 9-10.

1. These slaves most certainly are members of the Church the same as are the afore stated individuals.
2. The opportunities for glory as a slave are very few indeed. Here we have the setting of a great opportunity to bring glory to God.
 - a. They are to accept the position of subjection willingly.
 - b. The work they accomplish is to please the master. The Christian slave would want to do his best.

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3. To reject the authority of the human master and to steal from him were two very real temptations of each slave.
4. It would be easy for the Christian slave to regard the authority of an unbelieving master as not binding on him. However, if the slave conducted himself as the master wished without debating the issue, the master would have an opportunity to see Christianity at work.
5. Slaves were in many places of responsibility. If a Christian slave were to steal from his master the witness for Christ would be turned to destruction to Christ. v. 10.
6. The Christian slave was to be the most trusted slave to be found anywhere. The reason being that their life, lived under stress, would bring great praise for practical Christianity, God and Christ.
7. "Paul does not discuss who is right. He points out what is right." DeWelt, p. 162.

III. The Motivations For Each Member of God's Family to Live for Him. vs. 11-15.

- A. The grace of God is the first motivator. v. 11.
 1. Romans 2:4 "Or despisest thou the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?"
 2. God's grace came into the world in the form of His Son, Jesus Christ, our Savior.
 - a. John 1:1-14.
 - b. Acts 4:12 "And in none other is there salvation: for neither is there any

other name under heaven, that is given among men, wherein we must be saved."

3. Christ came into the world instructing us to: v. 12.

a. Deny ungodliness -

1. That which is empty of God's character and goodness.

2. We are taught to avoid such ungodliness, if we do not we suffer chastisement.

b. Worldly lusts. See Romans 1:18-32.

1. Complete self-indulgence in all things.

2. We are to control our lives, not let them control us!

c. We are to live...

1. Soberly - sound-minded - notice how often this word is used in this small letter!

2. Righteously - just - without prejudice or partiality.

3. Godly - The characteristics of God.

d. We are to so conduct ourselves in this world.

1. Many people do not believe the Christian life can be lived on earth.

2. This verse (also Romans 12:1-2 & others), state that it is not only possible, but is expected of each Christian.

B. The Appearing of The Lord is Another Motivat-

ing Factor For Each Christian. v. 13.

1. This appearing is a blessed hope - literally, from here through the rest of eternity with the Lord.
 2. This appearing will demonstrate the glory of God and Christ.
 - a. This appearing of Christ will clearly fulfill all God has promised and completely silence His critics.
 - b. Christ will be glorified because it was His atoning death and resurrection that made heaven possible for us.
 1. This He did that all our sins could be removed.
 2. His ransom has redeemed for Him a particular people for His own possession - Compare I Cor. 6:19, 20.
 3. Not only are we to be His cleansed people, we are to be eager in accomplishing good things.
 4. I cannot but think that the total being of each Christian will be more than eager to do anything asked him by the King of Kings!
 - C. These two motivating factors clearly state that no evangelist should ever resort to manipulation to accomplish a task. The sound, firm, instruction, coupled with the motivation found in this chapter will move men and women for God or nothing will!
- IV. A Direct Charge to Titus Regarding His Responsibilities As A Member of the Family of God. v. 15.
- A. We have noticed, in this chapter, that each member is to assume certain responsibilities

for definite reasons.

- B. Here Titus is challenged. He is not to expect results from others only. He is to respond.
- C. "Here Paul succinctly lays before Titus the threefold task of the Christian preacher, teacher, and leader.

1. It is a task of Proclamation.

There is a message to be proclaimed. There are some things about which argument is not possible and on which discussion is not relevant. There are times when he must say: "Thus saith the Lord".

2. It is a task of encouragement.

Any preacher who reduces his audience to bleak despair has failed in his task. Men must be convicted of their sin, not that they may feel that their case is hopeless, but that they may be led to the grace which is greater than all their sin.

3. It is a task of conviction.

The eyes of the sinner must be opened to his sin; the mind of the misguided must be led to realize its mistake; the heart of the heedless must be stabbed awake. The Christian message is no opiate to send men to sleep; it is rather the blinding light which shows men themselves as they are and God as He is." Barclay on Titus, p. 258.

- D. Paul Concludes His Encouragement To Titus By Saying - "Don't let anyone 'think-down' on you." Compare I Tim. 4:12.

CONCLUSION:

Christ's Church is just like a family; many membered. And, just like a family, each member has a definite responsibility. Paul names the members - aged men and women, younger men and women, and slaves. Each member having unique ministries. Paul spends more time with the women than any of the rest. Why? Because if there is failure here, in child-rearing, compatibility with the husband, caring for the home and self, then all the other areas discussed in this chapter will be a failure!

As responsibilities are stated, so are the motivations for accepting responsibility. God's grace and Christ's return are causes enough to stir every member of the Family of God into excited action.

As the chapter closes Paul encourages and reminds Titus that he has personal responsibilities other than that of a young man. He has the responsibilities of an evangelist.

May each one of us carefully and honestly accept God's mission for us and serve to the best of our abilities, giving God the glory for all things.

SECTION IV. HOW THE CHRISTIAN IS TO LIVE IN SOCIETY.
3:1-15.

- I. Characteristics that will bring glory to the Father and the Lord.
 - A. Christians are to be willing to obey the government.
 - B. The subject of the first chapter is the care of the congregation. In chapter two the subject is on the individual Christian learning to live in the family of God. In chapter three Paul instructs Titus to remind the Christians how to conduct themselves in their society.
 - C. There are seven areas of obedience. v. 1 & 2.

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1. Submit to the leadership of the government and other authorities. v. 1.
 - a. This is not an "if you want to."
 - b. This is a statement to be obeyed, not debated as to its merit.
 - c. Romans 13:1 following is a Holy Spirit inspired commentary on this verse.
 - d. We are to submit to all the authorities over us. That includes parents, policemen, teachers, employees and others in countless places.
 - e. But you may reply, "What about Acts 5:29?" If the government or other authorities require disobedience to God, then God must be followed and the Christian be willing to lay down his life for Christ. This was the position and attitude of the apostles and so it should be ours!
2. We are to be obedient.
 - a. This is not restricted to the government and authorities.
 - b. This includes all areas of life in work or play.
 - c. If we do not obey we sow seeds of anarchy, spiritually and physically.
 - d. By not obeying we are found to be fighting against God.
3. We are to be ready to do every good work.
 - a. This is not speaking about earning salvation with good deeds for Paul is ~~addressing Christians.~~

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- b. What is required is the application of the Gospel message to personal, everyday life.
 - c. If it is impossible to do good deeds it is impossible to live for God!
 4. We are to speak evil of no man - v. 2.
 - a. We are not to blaspheme anyone--speak harshly against.
 - b. THIS MEANS EVERYONE!
 - c. The admonition, "if you can't say anything good about a person don't say anything," is the meaning here.
 5. We are not to be contentious.
 - a. We are to be "non-fighters."
 - b. The spirit of the trouble-maker and bully is not the one God desires His people to possess!
 - c. DeWelt, page 171: "Someone has humorously said, 'Some church members are born in the objective case and the kickative mood.' Such a one might be designated as 'contentious.' Such persons are also very poor witnesses for Christ, to say nothing of being poor neighbors and citizens."
 6. We are to be gentle:
 - a. Sweet reasonableness.
 - b. This gentleness is the direct opposition to contentious.
 - c. One is gentle or contentious. There is no possibility of mixture.

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7. Showing all meekness to all men.

- a. "It must be clearly understood, therefore, that the meekness manifested by the Lord and commended to the believer is the fruit of power. The common assumption is that when a man is meek it is because he cannot help himself; but the Lord was 'meek' because He had the infinite resources of God at His command." Vine, p. 56.
- b. Therefore, for us to be meek reveals God's power working in our lives.
- c. "Showing some mildness toward some people might not be so difficult. Nor showing all (that is complete, thorough-going) mildness to some people, or some mildness to all people. But to show all mildness to all people, even to all those Cretan 'liars, evil brutes, and lazy bellies.' was an assignment impossible of fulfillment apart from God's special grace." Hendriksen on Titus, p. 387.
- d. Do not regard these seven points of instruction just as good ideas. They are principles of God.

II. That which Stimulates the Christians to Appreciate his Position with God. vs. 3-7.

A. The memory of his spiritual condition before he obeyed God. v. 3.

1. He was once foolish.

a. Lack of using the mind.

b. This is not stating that all sinners are mental incompetents.

c. They have refused to govern their lives.

2. Disobedient

- a. When one refuses to govern his mind one of the side effects is disobedience.
- b. He regards no authority other than himself unless he wants to.

3. Deceived--

- a. When one listens to himself only, he is following a poor teacher.
- b. The foolish and disobedient deceive themselves because they allow Satan, the father of lies, to control and shape their existence.

4. Serving divers lusts and pleasures.

- a. "Whatever feels good, do it," is the philosophy.
- b. This is the thinking level of animals.
- c. "How fleeting the pleasure offered--how empty is all the satisfaction our heart desires." DeWelt, p. 175.
- d. The result of this living is lack of satisfaction in what was thought to bring excitement to the senses.

5. Living in malice and envy.

- a. When one gives himself to lustful living then malice and envy take up residency in his soul.
- b. Malice--"The vicious character generally." "Wickedness directed at another individual." Vine, p. 32.
- c. "Envy is the feeling of displeasure produced by witnessing or hearing of the

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advantage or prosperity of others." Vine, p. 37.

- d. "It was envy which caused the murder of Abel, threw Joseph into a pit, caused Korah, Dathan, and Abiram to rebel against Moses and Aaron and made Saul pursue David," Hendriksen on Titus, p. 388.

6. Hateful.

- a. This speaks of his character.
- b. Detestable, offensive or disgusting.
- c. No matter what his character, he has a soul for which Christ died. We may hate his sin but never his soul. Be certain we separate soul and person from sin.

7. Hating one another.

- a. This speaks of the relationship "hateful" people have among themselves.
- b. This speaks of the man who considers himself far superior to all others.
- c. When a number of such individuals are placed together the result is "hating one another."

B. The method to free men from sin is provided by God. v. 4.

1. His kindness and love.

- a. "The expression the kindness and the love toward man is one concept; hence, the verb in the original is singular." Hendriksen on Titus, p. 289.
- b. God is love and the love is directed to each of our personal needs!

- c. God CARES deeply for each of us!
 - 1. He could have rejected us, as we were deep in sin, but the quality of His character, kindness and compassion, brought forth His great love.
 - 2. For while we were yet weak, in due season, He died for the ungodly. Rom. 5:6.
- 2. This kindness and love was not given on the basis of merit. v. 5.
 - a. There just is no way in which sinful man can "work into God's favor" by his own strength and intelligence.
 - b. Salvation is provided by God.
 - c. It is by His mercy we have the opportunity to be freed from sin.
 - d. He provided freedom from sin by:
 - 1. Washing of regeneration -- Baptism.
 - a. See DeWelt, p. 176, "Hendriksen: It is clear from such passages as John 3:3,5 and especially Ephesians 5:26 (Cf. Heb. 10:22) that this 'washing of regeneration and renewing' stands in some relation to the rite of baptism. (Ibid., p. 392)

Lenski: 'God saved us by means of baptism. Baptism is a bath of regeneration and renewing, in both of which the Holy Spirit is the actor. That is why God could use baptism as such a means; by baptism, is by no means a mere symbol or picture, but a true means of divine grace. It is not an opus

operatom as when a crowbar turns over a stone, but as when spiritual grace operates spiritually by the Holy Spirit's entering the heart with his grace and kindling the new life.' (Ibid.)

Hoven: 'It is motivated by 'the kindness of God'; accomplished, not by man's moral goodness, but by two agencies -- 'washing of regeneration' (laver, bath or rebirth, or immersion into Christ) and 'renewing of the Holy Spirit,' that is, renewing of the human spirit by the Spirit of God. (Cf. Psalms 51:10) In conversion, the Spirit presents to the human mind what to do to be saved from past sins, I Peter 1:23; James 1:18; the result is a new person. After conversion, the Spirit continually renews the mind of the Christian by His word, II Corinthians 4:16; Ephesians 4:22,24. The result is a new life. The final objective is eternal life.' (Ibid., p. 99)

W.J. Conbeare: 'Laver--the word does not mean 'washing', (A.V.), but laver, that is, a vessel in which washing takes place.' (The Epistles of Paul, pl. 188)

Fairbairn: 'And the only question is, how the expression, when coupled here with regeneration, is to be explained. Some have taken it in an altogether figurative sense, as emblematically representing the spiritual change; some, again of the Holy Spirit, or of the word --the one as the efficient, the other as the instrumental cause of

regeneration. But these cannot be termed quite natural explanations; and neither here nor in Eph. 5:26 do they seem to have occurred to the ancient interpreters. They all apply the expression to the baptismal ordinance.' (Ibid., p. 294)

- b. "It is not to say there is something magical in the water of baptism. But we do intend to say that it is here we are buried into the death of Christ. (Cf. Rom. 6:1-3).

When one comes to baptism in whole-hearted faith and repentance, it becomes just what God intended--a 'new birth'." DeWelt, p. 177.

2. Renewing of the Holy Spirit.

- a. This is a renewing accomplished by the Holy Spirit, not our own will.
- b. Compare Romans 12:1-2.
- c. Through this renewing God develops a completely new individual.

3. He has freely given to us the Holy Spirit. v. 6.

- a. God does not hold back, He gives liberally.
- b. This Spirit is given to us at baptism. Acts 2:38.
- c. This Holy Spirit comes through Jesus Christ our Savior.

4. We are justified by God's grace. v. 7.

- a. We do not deserve to be freed from

our sin but upon our obedience God DECLARES us to be free from all past sin.

- b. It is through His wonderful grace we are justified.
- c. We are freed, we are joint-heirs and we possess the hope of eternal life.
- d. "We were by nature children of wrath --we have been made alive--we now look forward by faith to the ages to come when we shall receive even greater glory. (Eph. 2:1-10).

We were idol-worshippers--we now serve the true and living God--we await the coming of the Son of God from heaven (I Thess. 1:9-10), and our everlasting fellowship with him. (I Thess. 4:13-18).

We were ungodly and ruled by worldly passions--we have renounced all this and are now living lives of self-mastery and fairness and devotion--we are waiting for the realization of the blessed hope (Titus 2:11-13)." Hendriksen, on Titus, p. 392 & 393.

C. The Christian follows truth and shuns evil. vs. 8-11.

1. "Faithful is the saying." v. 8.

a. This is the last of the five 'faithful is the sayings'.

b. I Tim. 1:15, 4:8-9, 3:1, II Tim. 2:11-13 and Titus 3:8.

c. These are principles that do not change.

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2. Paul has very definite reasons for this admonition.
 - a. Those who believe God will be careful to maintain good works.
 - b. Repetition is the good method of remembering.
 - c. His reasons are excellent!
 1. These things are good.
 2. And they are profitable unto men.
 3. If there is a search for that which is lasting let all examine what Paul, through the Holy Spirit has to offer.
- D. Keep yourself from profitless procedures. v. 9.
 1. Stay away from stories devised to deceive.
 2. Do not invest time in "looking up the family tree" that could be better spent in God's service.
 3. Strifes--and fighting about the law. They are nothing more than word battles and produce not the fruits of the spirit nor evangelism.
 4. As already stated--they bring no profit to God's Kingdom.
- E. Dealing with intentional troublemakers. v. 10.
 1. The troublemaker defined.
 - a. factious--causes trouble.
 - b. Heretic--One who holds any opinion different from the Scriptures.

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c. One who causes division in God's family.

2. The way to handle such a one.

a. Talk to him, at least twice.

b. Compare Matt. 18:15-17.

c. This is to be done in a spirit of love, not hate.

d. Compare James 5:19-20.

F. The condition of the factious man reveals the need for removal. v. 11.

1. He is perverted--

a. All messed up in thought and action as compared to God's Word--

b. He stands in opposition to the will of God.

2. He sins and he knows it. When attempts of restoration are made he clearly indicates he prefers Satan's way to God's way.

3. He condemns himself by his deeds and words.

a. He cannot blame the Christians.

b. He cannot blame God.

c. On his shoulders rests the complete weight of guilt.

III. Paul Makes Special Requests of Specific People. Vs. 12-14.

A. He is concerned about the work of God. v. 12.

1. He wants Titus to meet him in Nicopolis but he does not want him to leave until someone can take his place.

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2. He is going to send Artemas or Tychicus as a replacement.
3. When replaced, Titus is to leave.
4. Titus is to send Zenas, the lawyer, and Apollos on their journey.
 - a. They are not to "want" or lack anything; therefore, Paul is requesting Titus to raise the needed funds or material.
 - b. Titus is not to supply everything. The other Christians are to aid in this ministry. v. 14.
 - c. That will help them to apply the scriptural teaching in a practical way.
 - d. They are to take the Scripture from the study room and apply it in the living room.
 - e. In so doing they will learn the proper uses to which to apply their labors.
 - f. Because they maintain good deeds for the correct purpose they shall be very profitable individuals for God.

IV. Paul's Benediction. v. 15.

- A. Everyone here sends their best wishes to you.
- B. Let everyone that loves us in the faith know we greet them also.
- C. My prayer is that God's wonderful grace be with all of you who read this epistle.

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SUMMARY:

With short, but effective, exhortations Paul brings this epistle to its conclusion. He is wanting the Christians to realize they have a responsibility to the local community to live the righteous life.

They are to remember the great deliverance from sins God provided for them. They are also to remember the method of removal of sin provided.

As they thus remember, they are to apply to their lives the teaching received from men to God.

They are warned of dangers and how to handle them, as with the factious individual.

They are encouraged to be a real part of God's ministry by working with Paul.

As Paul addressed the letter to Titus he addressed it to us. We will do well to grow in the grace of our Lord Jesus.

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